

New-England Christian Reflector.

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CYRUS P. GROSVENOR, Editor.

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FREEDOM OF THE PULPIT.

If Baptists have any where lost the spirit of true freedom for which, in former times they were celebrated, let them learn a lesson from an Unitarian in the following letter which we copy from the Liberator of Oct. 4; every man, woman and child should read it and study it well.

To the Proprietors of the Meeting house in Hollis Street:

My Friends,
The doings of your body, at its adjourned annual meeting, held on the evening of the 9th inst. have been, according to your instruction, transmitted to me by your clerk, and are now before me.

From the document communicated by him, it appears, that, at the previous meeting, on the evening of the 2d of the month, a Vote had been offered by Mr. Windsor Fay, which at the adjourned meeting was withdrawn by him in favor of a Preamble and Vote, introduced by Mr. Daniel Weld, nearly to the same effect, to wit, that, in the opinion of the meeting, my usefulness, as the Minister of Hollis Street Society, had become so much impaired, that the connection between the society and myself ought to be dissolved. The Vote, it further appears, was lost, the ballot standing ayes 56, nays 58, and two blank ballots.

On receiving this communication, the first question that I asked myself was, whether any reply was demanded or expected from me. The vote offered was lost: and by no rules of proceeding, in either civil or ecclesiastical bodies, can the voice of a minority, however large or respectable, be regarded as the voice of the body. And, in the present case, since neither the voice of the whole body of the proprietors was heard, speaking by a majority of their number, nor yet the voice of the still larger body, the worshipping assembly,—which in cases of this kind cannot be heard at all, however deep may be their interest in the ministrations of the church, or however strong their attachment to its ministers,—but only the voice of a minority of the pews represented, however firm and strong that voice might be;—I might not have felt myself called upon to make—perhaps not even justified in making—any reply whatever to the communication of your clerk. But, observing that the expression of the opinion of a large minority was communicated to me by the instruction of the majority, and considering the general rule, that a written communication requires a written answer, I have concluded that it is your wish that I should make, to the document before me, a reply, that may be acted upon at the adjourned meeting, this evening. This, then, I will proceed to do, as briefly as I can, and as distinctly.

The Preamble and Vote, then, with a vagueness that may well serve as a model for a writer who studies rather to conceal than to discover his real meaning, and which will not, I think, greatly enlighten the future Reader of those Records, of which they now constitute a part, as to the specific and real ground of complaint, in this case, are as follows:

Whereas, it is very apparent that, from various causes, principally growing out of a wide difference of opinion in regard to the expediency of discussing certain exciting topics, the feelings of a large number of the society worshipping in Hollis street towards their Pastor, the Rev. John Pierpont, have become estranged,—and, Whereas it is all important that, to profit by religious teaching, there should be the utmost harmony and union existing, as well as perfect confidence of the people towards their Teacher, Therefore

Voted, That however much we may regret, as we certainly do, the existence of any cause, we nevertheless are constrained to say, that in opinion of this meeting, the usefulness of the Rev. John Pierpont, as our religious Teacher, is so much impaired, that the connection, between him and this Society, ought to be dissolved.

That, my friends, is the document to which I feel myself called upon to reply. Some of us—probably not all—know what it means. But it has gone upon the Records of Hollis street Society, and must go down to the children of our children. Will they know? I will do what in me lies to help them; so that, by means of this contemporary paper, while they feel after, they may have found its meaning. And I will endeavor to make up for the obscurity of that document, by the plainness of this.

The communication before me, then, gives us to understand one thing and not to understand another. We understand from it that there are some subjects, which it calls 'exciting topics,' which, in the opinion of a large number of this society, must not be discussed in the pulpit; but, we do not understand from it what those subjects are. Here, then, is the development of a principle, and the concealment of a fact. Against the former I protest. The latter I will try to make manifest.

I protest then, distinctly and aloud, against

the principle upon which this document is based;—namely, that there are some subjects which may be interdicted to the pulpit, on the ground that they are 'exciting topics';—for, if this principle is sound, the whole system of Christian preaching is unsound, and it cannot stand up, an hour, against the pressure of the principle here disclosed,—that 'exciting topics' may be, by the people, interdicted to the pulpit. For, what topic, on earth, is so exciting as the religion of Jesus Christ ever has been, when preached either by Jesus Christ himself, or by any one, ever since his day, who has preached it in any thing approaching his spirit?

As I understand it, the province of a 'Religious Teacher'—the province, especially of that gospel which was given for the redemption of all men from all sin, of course comprehends all men and all sins;—that it covers the whole ground of religion and morals;—that, within this province lie all human interests, individual or social, for time or for eternity;—that it embraces all relations of man to man, whether as a constituent part of the church or of the state, with all his duties in either, and all his obligations to both. I consider that the preacher himself, in regard to all social and civil rights and obligations, stands on the same ground as other men; and that he is as answerable as any other man to his country, his age, and the world, if he does not employ, for their good, whatever power God has given him to bless them; THEREFORE that no topic, in the wide compass of moral science, or religious or social duty should be,—or, without inevitable injury both to themselves and him, can be—interdicted by a people to their 'religious teacher.'

A pulpit that is profitable either to preacher or hearer, must be free;—and, for myself, if I cannot stand in a free pulpit, I will stand in none. If my people do not already know this, it is no fault of mine. The service of God is perfect freedom, and there can be no true service of God where it is not.

If I could consent that any topic should be taken out of the cognizance of my pulpit, it should be some one that is not 'exciting.' Where there is no excitement, there is—there can be—no progress, among a people; nay, there can be no spiritual life; for, with the soul, as with the body, life itself is a state of excitement. While man lives, either the baser or the better feelings of his nature will be excited, for they must. May no topic be discussed in a pulpit, that will excite the better feelings? And may the baser never be repressed, admonished, or rebuked lest they should be excited? Shall the animal be allowed to run away with the man, because, forsooth, he frets and chafes when he feels the bit? It is the very function of the gospel to hold in the excited feelings of our lower natures, though they may be, as they probably will be, even the more excited, for the time, by the restraint,—to bring under the body, and keep it in subjection;—and if this is not done, the gospel is preached in vain.

If, on any subject, pertaining to the well being of his people, the minister of Christ finds their feelings already excited, and wanting a direction, it is eminently his duty to give them a right direction. If they have already taken a wrong direction, it is his duty to show them 'a more excellent way,' and to put forth his best efforts to set them right. The minister is the moral engineer to his church, which it is his office to direct on the highway to salvation which God has thrown open in the Gospel. To say that, in his ministrations, he is to abstain from all exciting topics, and to handle only those upon which the feelings of his people are cold and dead, is to say that the engineer upon a railroad is to give all diligence to the conducting while the fire is out, and the water cold, and it is standing still;—but, when its fires are all in a glow, and its steam is up, and its wheels are thundering along their iron track,—that he must not meddle with it then, because of its 'present excitement.'

May men be excited all the week without complaint—in their stores and in the streets, in their business and their pleasures, every where else, and upon every thing else—and yet must they expect to come to church to be lulled to sleep, by the music of a pleasant voice upon the most exciting topic under heaven—the way to heaven, and the preparation for it?

No, my friends, so well do I understand the duty of my office, in this behalf, and so deeply do I feel its responsibility, both to God and to you, that, so long as I hold it, no topic, in my view involving your welfare or my freedom—my freedom,—the first and the last condition of my real usefulness to you—shall be interdicted to me, upon the ground that it is,—or that, by so calling it, it can be made—an 'exciting topic.'

Thus, then, I protest against the principle advanced in the document that I am considering. I protest against it. I do not admit it; and to it I will not 'give place by subjection, no, not for an hour.' It is for you to say,—and I wish you to say this night—whether you can bear to have me tread this principle under my feet, while I am addressing you. If you can not bear this, God may show me a people that can.

I have done with this principle. And now, in regard to its application to 'certain exciting topics' which, yet as they stand upon the face of the document under notice, are exceedingly uncertain,—allow me to say, that, while, by the grace of God I am what I am, I shall not the consideration 'by this craft we have our wealth,' take from the cognizance of any pulpit that I occupy that most exciting topic of the present day—the GIANT SIN that I see spreading its desolations around me,—coming into my own flock, and seizing its victims upon my own eyes,—and dooming me to witness and deplore their ruin while they yet

breath, and to consign to a hopeless grave their mangled bodies when they are dead.

For, that this is the exciting topic, by way of eminence,—in regard to the expediency of discussing which, there is such a wide difference of opinion between a large number of the society worshipping in Hollis Street, on the one side and their pastor on the other, they know, full well, who, for two successive years, have brought before your annual meetings these complaints relative to 'exciting topics,' and, by these complaints, have striven,—though as yet have vainly striven,—to restrain the freedom and over-awe the independence of Hollis Street pulpit. There may be pretensions to the contrary of this. Decency requires that there should be. There may be, I know that there are, some few other, and ancient griefs, caused by the independence of the same pulpit in years that have long gone by,—have gone by themselves,—but have left their griefs still fresh, and promising to be immortal. Attempts may, even, be made to show that the discussion of other 'exciting topics' than this has been the head and front of my offending; at least, to conceal from the eyes of the Christian community, what the main spring of these periodical movements is. The very document under consideration appears to me to be such an attempt, on the part of those who framed it. But, the passing events of the day, the proceedings of the last year, the pursuits and interests of those with whom these proceedings originated, throw too much light upon the living and the present, to leave this a doubtful matter. From me, and from many of the proprietors of Hollis Street Meeting house, who know much less on this subject than I have been made to know and to feel, no language and no silence can 'dissemble or cloak' the real spirit that is at the bottom of these waters of strife;—the spirit that is breaking up the peace, and threatening the integrity of this Christian church.

I know that Temperance, though the chief, is not the only exciting topic which has been the occasion of estranged feeling. This I have already admitted. I take no pleasure in again alluding to any other; and would only say that, in the only two discourses in which I am aware of having given offence, I have laid the cause of offence before the world, by the hand of the press; and I await with composure, the judgment that will be passed upon those discourses, by God and good men. I owe it, however, to the parties aggrieved, in each of these cases, to say that the grievance consisted not in the doctrine advanced upon any particular 'exciting topic,' but in the fact that I touched it at all, after I had been told that I must not.

In stirring and sifting times, like these, when the minds of men are acting upon some of the most momentous subjects that ever broke up the lethargy of a servile and sensual age;—when the elements of society, its passions and conflicting interests are so violently shaken together; there will always be minor sources of uneasiness, which tend to disquiet the feelings of fellow-worshippers, and to estrange them from each other, or from the leader of their religious services. I am aware that there are, as there ever have been, some such among us,—some small streams of troubled water, finding their way through the pasture where this flock is feeding. But these attract attention, in the present case, chiefly from their having become tributary to the strong current that, at its annual overflow, has drifted into this church the document that I am now laying open to the sun and air,—from having allowed themselves to be sucked into the vortex of the great interest that is adverse to the Temperance cause. It is for the proprietors to say whether this church shall be drawn into the same vortex,—and carried down by it.—The pastor will see to it that he is not.

If, now, I may be pardoned in so doing, I would respectfully suggest that, for the grievances communicated to me by my people, both last year and this, there are two remedies. Both are in their hands. First, if the individuals aggrieved are still a minority of the society, they may find relief by severally withdrawing themselves from their pews; and secondly if they are a majority, they may seek it by displacing me from my pulpit.

Another course has been suggested to me,—namely, that I should ask you to dismiss me from my office. As an inducement to do so, an offer has been made me, by individuals of your number, of a year's salary. This offer was made, I doubt not, in a spirit of pecuniary liberality, of which, while I have been connected with you, I have never been left without proofs. But however generously this may have been offered by them, it could not be accepted by me in any other character than as a bribe, to seduce me from the path of duty to myself and to my profession. My bread is as important to me, as any other man's can be to him. But in the present posture of our affairs, I can be neither begged off, nor bought off. I cannot purchase my bled by listening to any overtures made with a view of inducing me to desert, or to ask to be discharged from the post at which I am now stationed, as a soldier of the cross, merely because that has become a post of danger and of conflict. And, besides, I have met to eat which they who suppose that peace may be bought with money, know not of.

It is for the Proprietors of Hollis Street Church, as a body, to say whether I shall, any longer, hold the place, to which, as a body, they long ago called me. Because it chose to do so, the society, as a corporate act, asked me to come. When it shall choose,—to-night if it choose—it will ask me to go.

However small my 'usefulness,' as the religious teacher of the proprietors, may have been to them, I cannot but think that the discipline, through which I have pass-

ed as their minister, has been very useful to me,—and at their bidding, I can part from them, and heartily wish them peace:—though, I trust that they already know that, in a Christian church, as in the human soul, there must be purity before there can be peace.

I humbly trust, my friends, that He whom, as a minister of His Son, I have served among you for more than twenty years, will still keep me,—as he now keeps me,—prepared for the result of any action upon the premises, which you may feel yourselves prepared to take.

Very respectfully,
Your friend and servant,
JNO. PIERPONT.

We confess that we have "a fellow feeling" with Mr. Pierpont, on the subject he has so ably discussed in the foregoing letter; and there are living members of the second Baptist Church in the City of Salem, who can testify that one of their pastors was dismissed on the same grievous charges preferred against Mr. P., viz. the crime of free discussion. That man is not yet silenced, however, neither will Mr. Pierpont be silenced by this species of gagging.

Communication.

For the Christian Reflector.
West Springfield, Pa., Aug. 2nd, 1839.

Dear Brother,—Permit me again to address a few lines not only to you, but through the columns of your valuable paper to all the friends of the oppressed. There is manifested among the professed followers of Jesus, a disposition to take the side of popularity in regard to almost every subject that is agitating the public mind. There is manifestly a want not only of that zeal and holiness, but of that decision of character—that principle of action, which urged forward and stimulated the saints of God in primitive times. If we examine the conduct of the apostles and primitive Christians, we shall find that the course which they pursued and the influence they exerted, was calculated to sway the public mind in favor of truth on all subjects that agitated the world at that period. But permit me to ask, is it so now? Do Christians take the side of truth at the present time? They are said to be witnesses for God. But are they willing to take the side of God? And are they willing to sacrifice ease, comfort, property, yea life itself, and count all things loss, rather than relinquish the truth of Jehovah for the popular applause of a wicked world.

But permit me to inquire, what has this unholy principle accomplished in our world?—much in every way. When Elijah would vindicate the honor of God, the popular cry was—"O Baal, hear us, O Baal, hear us!" and not until God answered the prayer of the prophet by sending fire to consume the sacrifice, was the voice turned in favor of Elijah and his God. What was the voice of popularity in regard to the three worthies? Simply this, that they should either worship the image or be cast into the furnace. O Christian, witness their decision! "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace: and he will deliver us out of thine hand, O King. But if not, be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up." So Daniel, when cast into the lion's den was actuated by the same holy motive. But how many who profess to be Christians, instead of being actuated by such a principle, are bowing down to the god of popularity. It was this same unholy principle, that nailed to the cross a bleeding victim in the person of God's own Son. See him arrayed and led before Pontius Pilate and the governor about to release him. See Jerusalem in arms—witness the enraged multitude. Hark! What sound is that, which strikes upon the unconscious ear? Why, it is the voice of popularity, crying; "Crucify him! Crucify him! Not this man, but Barabbas."

What command did it give the apostles when they were commissioned from the high court of heaven, to go into all the world and preach the gospel to every creature; without distinction of race or color? Simply this—"teach no more in the name of Jesus of Nazareth." What was the popular cry in regard to Paul, Barnabas, and others? "These that have turned the world upside down, are come hither also." "These all do contrary to the decrees of Caesar, saying, there is another king, one Jesus;" and "teaching us customs which are not lawful for us to observe being Romans." "He is a pestilent fellow, a ringleader of the sect of the Nazarenes." Away with this fellow from the earth; for it is not fit that he should live." It was popularity that shed the blood of 50,000,000 of martyrs. And now let me ask, what is the popular cry at the present day on the side of which so many professed Christians are taking a bold stand? "Down with discussion—Put out the lights of investigation!" "Hush in midnight slumber the principles of free inquiry!"

"You have no right to discuss the principles of slavery." To the Watchman on the walls it speaks, "Preach not against slavery."—Touch not the heaven-born institution! But after all do they expect to stop investigation? As soon might they bind the ocean with a cord, or arrest the sun in his course. No, Sir, Truth, shielded by Omnipotence, and nerved by the strong arm of Jehovah, must and will eventually prevail. It will overleap all the boundaries of men and enter the halls of legislation and cause righteousness and equity to be administered there. It will break the high hand and strong arm of oppression, cause the op-

pressed to go free and elevate them to their rightful standing as men among men. But I must close by saying that you may expect to hear from me again, and by subscribing myself yours in behalf of the enslaved.

A. W. BAKER.

For the Christian Reflector.

WESTERN EDUCATION SOCIETY.
Bro. Grosvenor,—Will you please publish in your valuable paper the following account of the origin and present state of the funds of the Western Education Society?

The Society originated (under God) in the mind of a brother who was intimately acquainted with the manner of conducting the two prominent Baptist Institutions west of the city of Albany. He saw that they could not be sufficiently enlarged to meet the demands of the west; that their influence was given to sustain slavery; that free discussion upon that subject was forbidden to the students, and that they were taught a kind of "Worldly Expediency" which led them to refuse to open their mouths upon any subject which the people had not already sanctioned.

About three years since, this brother began to converse respecting the formation of a society sustaining the principles of that under consideration. He consulted men in the middle and western states, as far as his limited means and opportunities would permit. Those who should have been the first to encourage the object treated it with contempt—said, it would be in direct opposition to the principles of almost every institution in the nation—would cause a division among the dear Baptist brethren, would greatly offend the entire south—would identify the Baptists with the anti-slavery enterprise, &c. For two successive years he was unable to find a brother that was willing under existing circumstances to aid in the work. When repulsed at one point he tried another, and persevered until the society came into existence, as already published. Many ministering brethren would not even attend the meeting for consultation upon the subject, lest they should be thought sustaining Abolition, or opposing old and established institutions. Others, who were friends of the enterprise, dared not to approve it publicly, until they ascertained whether it would succeed. And many, who took part in its organization, had serious doubts whether there was sufficient truth and righteousness in the Baptist churches to sustain it.

Since the formation of the Society, the agent has presented its plans before many influential brethren—has heard them approved and even exalted, but the fact that the Society disapproved of fellowshipping slaveholders at our communion and looked upon a colored man as a brother, was thought a sufficient reason for rejecting its claims. The Editors of influential Baptist Periodicals have refused to publish even the constitution. The Editor of the N. Y. Baptist Register not only refused to publish the constitution of the Society but denounced its friends, as a set of ultraists that would meet with no encouragement from him. This is a sample of the treatment which the Society has met from the leading influences among the neglecters of anti-slavery efforts.

Under such circumstances, the agent has been obliged to visit and personally to hold consultation, respecting the plans of the Society. The expenses thus incurred have been far greater than they would have been, if the agent could have had access to the Christian Public through the various presses in the denomination.

The agent has traveled about three thousand miles—spent about six months in the service of the Society—has paid all the expenses of his agency and of the Society. He never has asked a contribution to its funds, for reasons already given. Has received from every source less than five dollars. The agent has thus labored, until all his available resources are exhausted. He desires to visit Ohio, and Western Pennsylvania—also to attend public meetings in Vermont, New York, New Hampshire, New Jersey, and other states.

After consultation through the Christian Reflector and other papers that will suffer it, in public meetings and with individuals, it appears important that a circular containing a condensed statement of the wants of the south and west, the object and plans of the society and the views of its friends as far as can be obtained, should be published.

As many as fifteen or twenty thousand should be circulated, during the months of January and February, that the brethren may come up to the National Convention prepared to carry forward or discontinue the Society.—Let it be constantly borne in mind that there is not a Baptist paper west of Albany, excepting a small monthly paper lately issued at Perry, N. Y., that will publish even the constitution and principles of the society.

The 5,000 subscribers of the N. Y. Baptist Register, should be furnished each with a copy of the circular, as also the readers of the Cross and Journal of Ohio, the Western Baptist Register, of Kentucky, the Baptist Advocate and Gospel Witness N. Y. city, and perhaps the readers of the Christian Watchman will need to receive a circular, before they will know of the existence of the Western Education Society.

Under these circumstances, the agent wishes to borrow eight hundred dollars. The lender shall be secured by a judgment bond against real Estate worth twice the amount, and interest paid annually for three or five years. It is preferred to borrow, rather than ask donations, as the Society is not so matured as perfectly to ensure success.

ABEL BROWN, JR.
Gen. Agent for the W. E. Society.
Holden, Mass., Oct 8, 1839.

For the Christian Reflector.
Fredonia, August 6, 1839.

Dear Sir,—The only apology for delaying an answer to your printed notice to agents, is the time occupied in my endeavor to obtain subscriptions for your excellent paper. The precious few Anti-Slavery men in this region were well supplied with papers as also an Anti-Slavery Library. Please direct one paper for G. Sweet to this office for which I enclose \$2.—As yet I have done no more. It is with shame and reproach I have to confess that among the numerous Baptists in this church, boasting 350 members, I know of but 4 Anti-Slavery male members, the reason as in most of the churches is most obvious. The pastor is dumb and deaf to the cries and sufferings of our perishing brother. Our presbyterian brethren are taking Bible ground on this great moral question.

I greatly rejoice in the circulation of the Christian Reflector in N. Y. To the Baptists in this State it is much needed. You are scattering much precious seed. Although the ground requires incessant cultivation, yet we hope for an abundant harvest of ripe fruit. May the blessed Lord crown your labors of love with success and bless the church of our Lord Jesus Christ with the zeal and fervor of unwavering faith, until the walls of our American prison-house shall be demolished, our law-sanctioned heathenism cease for ever, and the colored man stand out among men in the untrammelled enjoyment of equality of rights and privileges, as of one blood with all the nations of men who dwell upon the face of all the earth.

The Christian church have bowed down to the Moloch of Slavery, reckless of the truth, that the system of merchandise in the souls and bodies of men has at length based its accountability to God for all its tremendous results in its own bosom. On the church rests the curse of its continuance. She cannot escape the blistering truth that, were she acting honestly in the fear of God in her effort to abolish Slavery, it would cease immediately. Answer it, ye proud nations, mad upon your idols, while ye may! ye women-whippers, ye buyers and sellers of men made in God's image, ye un sanctified in heart and life; answer it, while ye may! will ye break every yoke?—Will ye let my people go?

To the proposed convention of Baptists I would respond a hearty Amen. The question is, the proper time to convene. Let each state, as such arose to action preparatory to a general Convention; before the next session of Congress, or the next anniversary at N. Y. O how much corruption of sentiment must the church be purified of, and of the stain of blood, guiltiness, before she can act for God with clean hands.

Yours, as bound with the bondman,
JAMES PETTIT.

From Zion's Watchman.
BISHOP HEDDING'S CHOICE.

It is reported that the bishop said, in the Genesee Conference, just held at Rochester, that he had been called a liar, a knave, and a hypocrite in a certain newspaper, understood to be Zion's Watchman, and that he had rather be sold into slavery than to suffer abuse, misrepresentation, falsehood, and calumny heaped upon him by that paper.

At the time, the bishop is said to have given utterance to this language, I was sitting so far distant from him, that I could not hear distinctly enough to tell what he had said; but I presume it is reported correctly.

I shall say nothing of the "abuse," &c., which he says is "heaped upon" him, only, that I heard him say, in open Conference, at Black River, that "False stories, enough had been told and published about him, the last three or four years, to send a whole nation to the devil!" And this he repeated with emphasis.

But in regard to his choice of being sold into slavery rather than to suffer what he has done from "that paper," I will, if you please, horrify the pro-slavery men, once more, by saying, I wish I could have an opportunity to give the bishop a full trial on the subject. Let us look at it, then, for a moment. Let us just step down to Alabama. There is the auction stand, just high enough to elevate the bishop so that the purchasers can see him fairly;—gathered around are all kinds of strange visages, some joking about what an able bodied slave he will make; others wondering if his teeth are good, if his limbs are sound;—his mouth must be opened and his limbs examined to determine these points. All faces are gazing at him, and men are judging of him, not as a man, an intellectual being, but he is to be measured by dollars and cents, as a horse or cow would be. Now comes the auctioneer with his hammer in his hand;—then he begins to describe his good points, and qualities—warrants him "sound, wind and limb," &c. &c. The cry begins, "Who bids?" "\$500"—"\$550"—"\$600"—"

"No more? Why he is worth \$1500—just agoing? I will say no more, gentlemen!" Another cries, "\$650." "All done!" cries the auctioneer. "Why, that's not half what he is worth?" "Will you bid no more? Do I hear \$700?" "\$700"—"Thank you." "\$700—\$700—all done?" "\$750," cries a rough looking old Mississippiian, "I want him for the rice swamp." "Do I hear no more offered?" cries the auctioneer, "can't wait—two—two—three." Now, I fancy I hear the bishop speak quick, "stop—stop, Mr. auctioneer, I think I have a little rather go over again all the abuses I have had from Zion's Watchman than to go with that man." By this time, I imagine the bishop would be likely to think that slaveholding and slave-selling would "send a whole nation to the devil" as well as the false stories that have been told about him.

"NAILING TO THE COUNTER."

A paragraph has appeared in several of the abolition papers, asserting that the Rev. Dr. Wayland, the author of the work on Human Responsibility, is the owner of a slave plantation. Having taken pains to ascertain the facts in the case, we have the highest authority for declaring this assertion to be entirely and absolutely false. Dr. Wayland neither holds, nor has he ever held, property in slaves; nor has he now, nor has he ever had, the least pecuniary interest, directly or indirectly, in present or in prospect, in slaves or in slavery; nor is he, nor has he ever been, the owner of any plantation on earth, nor has he any interest, directly or indirectly, in any plantation. Perhaps the editor of the Vermont Telegraph, with which, we believe, the above assertion originated, will gratify his readers by mentioning the name of the Baptist minister who furnished him with the information.—*N. York Spectator.*

The foregoing, it will be seen, is from "Col" Stone, brother-in-law of President Wayland. It will be recollected that I gave the nature of my authority last week. The Brother-in-law of the President has done no more in the article above. "Perhaps" he will now give names. When he will do that, then I will do the same. I will do more, however, now, on my part, than he has on his—more than any one has on that side. I will state the circumstances, in general terms, as they exist, as near as I can ascertain them.

A violent opponent of mine in this matter informs me that he has it from a Baptist minister in Boston that the circumstances are these: The former husband of the woman who is now President Wayland's wife—the husband and wife having separated in Boston for some reason or another—went to Cuba, and died, leaving a slave estate which by law fell to the woman; but from some cause the estate has never come into the hands of President Wayland who married the woman.

If these be the facts, in the case, then the brother who made the statements at Albany, must have been misinformed in the case. I have not the slightest doubt but that he stated the facts just as he had received them, and the case as he understood it. The truth in the case, be it what it may, shall come before the readers of the Telegraph, if I can obtain it.

My first statements in relation to the affair were drawn forth by an allusion to it found in an article published in the Christian Reflector and copied into the Telegraph. I regret having given currency to any errors in the case, if errors they fully prove to be.

VI. *Telegraph.*
As the Editor of the Telegraph alludes to us, we think it proper to publish the above article, and to say that we shall hold ourselves ready to make the *amende honorable*, in case we have given currency to a false report; but we shall wait for more light on this subject, before we pronounce an acquittal. In order to bring this matter to maturity, we propose these inquiries: Was or was not the former husband of the present Mrs. Wayland a legal owner of slaves, and when he died, did he or did he not leave them as the property of his wife? If Mr. Sage owned slaves, what disposition was made of them at or after his death? If they were sold, did Mrs. Sage, now Mrs. Wayland, receive the money?

Now these are questions, proper to be proposed, that the truth may be elicited. Our columns will be open for any candid replies which may be made to them, if such replies shall be accompanied by a responsible name.—*Ed. Refl.*

GROSS ABUSE.

On Saturday last, two gentlemen took passage from Lockport for Rochester, in the packet boat Phoenix, commanded by Capt. Dickey. They were C. C. Burleigh, and Stephen H. Gloucester, of Philadelphia, the former being an abolition lecturer, and the latter a colored deacon, in one of the Presbyterian churches of that city. The waiter gave the call to breakfast, when they were about twenty miles this side of Lockport; and they both seated themselves at the table, without any disturbance of other passengers. Immediately thereupon, the Captain told the deacon, that he must leave the table, which he instantly did. On which, Mr. Burleigh said to the Captain, with perfect mildness, "Can't that friend eat?" "No damn you," said the captain, "nor you either, if you take his part!" Mr. Burleigh said he did not mean to infringe the rules of the boat. But the captain seized him by the collar, threatening to put him into the canal, called him a damn son-of-a-bitch more than once, said he should neither eat nor stay on the boat, told him to pay his fare, dragged him along the deck; and after receiving his fare, including half-pay for the breakfast he had not eaten, pushed him violently ashore. He also compelled Mr. Gloucester, with a like violence, to go ashore. Mr. Burleigh is supposed to belong to the Society of Friends. In the violence and suddenness with which they were forced ashore, Mr. Burleigh lost a part of his baggage, not yet recovered; and Mr. Gloucester was considerably injured in his leg.—We make this statement on the authority of the two injured gentlemen; and shall remember the boat, Phoenix, Capt. Dickey.—*Rochester Freeman.*

Such is the beautiful working out of the principle which lies at the foundation of the American Society for colonizing the free people of color. They can't rise here!—The Capt. Dickey won't allow them to eat with white folks! They must go. Well, but observe the C. C. Burleighs will eat with them. Who is C. C. Burleigh? The George Thompson of America. A man who might adorn the U. S. Senate, if he would direct his course down that way.—When his life comes to be written, (long long we trust it will be after the overthrow of this miserable prejudice caste,) how incredibly romantic will the above incident look!

Flour at Cincinnati, 1st inst. was \$4 37-1/2 cents per barrel, dull.

OPIUM.

The following is a translation of an edict of the Emperor of China.

The anxiety of the emperor of China to protect his people from the opium-sellers is highly creditable to him.

It appears that the English Superintendent Elliott, and the Dutch Superintendent officer Van Basel, have presented addresses, requesting that they all should return home at the head of the people and the vessels of their several nations.

"These addresses coming before us, the Commissioner and the Governor, and being authenticated, we reply:

"China has indeed no need of commercial intercourse with outer Barbarians. But because you have come from far over the seas, it cannot bear to push you utterly away; you have enjoyed the overshadowing, the comprehensive, and deep benevolence of the Great Emperor, who has given sanction to the trade with Kwangtung. You who have come to the territory of the Celestial Empire, have not only eaten of the herbage and trodden the soil equally with the people of the land, but have also by your buying and selling acquired very rich advantages. It is naturally your duty to rest in your stations, observing the laws. But for ten years past, you have on the contrary employed a thing hurtful to men, as a means of gaining and possessing yourselves of the people's wealth.

"The great Emperor, anxiously regardful of the general well being, has declared his pleasure that this should be severely prohibited. And if the laws be not plainly declared, how shall the future ingress be put a stop to? While now, all you superintendents and consuls aforesaid are aware that the prohibitory enactments of the celestial court may not be opposed, you are yet anxious in regard to points of difficulty as relates to your own countries, and request that, at the head of the people and vessels of your several countries, you may all together return home.

"Those of the foreigners whose names are prominent as having been habitual sellers of opium, have already been ordered away. But besides Jardine and others who have gone back to their countries, there yet remain many lingering behind. If indeed all leave China forever, there will, of course, no opium gain entrance into the inner land, and this evil may be removed.

"After, then, the full completion of the present deliveries, let it be even as requested. It shall be left to you entirely to return to your countries. Only you will not be allowed to make pretenses for procrastinating and delaying. And after you have thus returned, you will not be allowed to come again. Let there be no returning backwards and forwards, no inconsistency, whereby investigation, and proceedings thereon will be involved.

"Having reference to the great numbers of the foreigners of various nations, and the openness of communication by sea in every port, and considering that the laws and enactments of the celestial court are extremely strict, it is still requisite that the punishment attaching to the prohibition against the importation of opium should be plainly proclaimed. All you foreigners of every nation,—should you not come hither, there the matter rests; but should you come to the territory of the celestial court, be you people of any country whatsoever, so often as opium is brought, in all cases, in accordance with the new law, the parties shall be capitally executed, and the property entirely confiscated. Say not that it was not told beforehand!"

First Baptist Church and Society in Providence R. I.—This church was founded in 1639. It was the first in the state, and the oldest of this denomination in America. A late number of the Providence Courier gives a description of the meeting-house of this Society, and some items of the history, which we quote.

For simple elegance, and architectural beauty, this church has been much admired; and its lofty and graceful spire has been considered by good judges, as standing unrivalled, in the new world or the old. The draught was made, by Obadiah Brown, Esq. late of Providence, in conjunction with Mr. Sumner, of Boston, Mass., and the latter gentleman superintended the erection of the house; which was first opened and dedicated for the worship of God, May 28, 1775.

The house itself is 80 feet square, independent of the porch. It has a capacious gallery on the north, south, and west; and a second on the west for people of color. In the body of the house, the ceiling presents a continuous arch; while over the galleries, the arch is intersected. Twelve Doric pillars support the galleries, and an equal number above, support the arches and roof. The steeple, on the west end, is as has been before said, one of the finest specimens of architecture, of the kind, in the world; and about 200 feet high from the ground, to the top of the spire. It was originally furnished with a bell and clock, both made in London. The bell weighed 2515 pounds. The clock remains.—The bell having been cracked, was recast in 1787, by Mr. Jesse Goodyear, at Hope Furnace, Cranston, R. I., and now weighs 2387 pounds.

The motto on the bell at first was, For freedom of conscience, the town was first planted.

Persuasion, not force, was used by the people: This church is the eldest and has not recanted, Enjoying, and granting, bell, temple, and steeple.

The cost of this house and lot was about twenty thousand dollars.

The Society has had sixteen pastors since its organization. The first was Roger Williams, and among the number were James Manning and Jonathan Maxcy, presidents of the College.

The funds of the Society, at interest, amount to about eleven thousand dollars.

Between two and three hundred members were added to the church in the year 1820. The present number is 561.

JAMAICA.—In Tuesday's paper we mentioned the fact that there had been an arrival from Jamaica, but not receiving full files of papers than, we were not able to give more than a statement of the general complexion of the news. We have since had opportunity to examine the papers more particularly.

The Bermuda Royal Gazette states that August 1st, the fifth anniversary of the emancipation, passed in the utmost harmony, good feeling, and propriety of conduct. In most of the churches, throughout the Bermudas public religious services were had, and the remainder of the day was spent in amusement. There were processions with banners, &c., and all the usual paraphernalia of civic rejoicings. In Barbadoes, St. Christopher, and all the places so far as heard from, the day was observed in the same manner.

Of the crops, it is said that the Barbadoes sugar crop will be a fair average one. The Mercury states that up to the 7th instant there were about 25,000 hogsheads shipped. "We think matters are mending in the country. One year more, and we trust all will be right." The cultivation of yams and other ground produce for provision appears to have been neglected. This however is the natural operation of the payment of wages to the laborers who produced the sugar crop; and has been met by the importation of flour and other bread stuffs. In St. Christopher the crops are spoken of as the most abundant ever reaped. Jamaica appears also to be in a prosperous condition.

So much for the bright side, which even the ultra anti-emancipation papers acknowledge; but qualify by stating that the wages for picking coffee and other work are so large as to tempt the avarice of the laborers. Sir Lionel Smith speaks in the most cheering terms of the effects of emancipation, and is sanguine of the most glorious results. For his friendship to this cause, he gets little favor from that class opposed to the measure; and the news of the appointment of Sir Charles Metcalfe is received by the anti-emancipationists with much pleasure. The following we clip from the Star summary:

The Baptist Ministers in an address to Sir Lionel Smith, express their regret at his departure, and say they are now left without protection, as the Juries are their declared enemies. The Dispatch is out against these assertions, and taunts them with boasting that by raising their finger they could at any time gather 10,000 armed colored gentry around them for defence. Sir Lionel is censured for not reproaching the Baptists.

The affairs of the Bank of Jamaica, are in a flourishing condition. The dividend for six months, ending June 30, was 5 per cent; and the surplus transferred to the guarantee fund, has augmented the available capital of the proprietors to £150,000. The business has greatly increased, and is still increasing, says the Dispatch, an anti-emancipation journal, which seems somewhat in contradiction to the reiterated assurances of a depressed condition of the commerce of the island.

The expiration of the late petty debt act has filled the jail of Kingston with tenants, and great complaints are made of the oppression now practised against debtors. Hopes are entertained that matters will be amended under the new Governor.

A man named Pennock is going about among the people, telling them that he can exorcise them of the devil *Obeah*, of which they are possessed. It appears that the magistrates and proprietors are, in his opinion, the only persons afflicted. This seditious scheme excites the negroes against them; and warrants were out for him.

Earthquakes.—Aug. 2d, an alarming shock was felt at Barbadoes. July 30, there was a slight shock at Saint Christopher. Aug. 2d, an earthquake was felt at Grenada. July 29, a smart shock was felt at Saint Lucia. A terrible shock was felt at Martinique, August 2d. This last at Martinique, is described as being nearly as severe in its consequences as the dreadful one six months since. A continued drought had reigned. No lives were lost—some walls only were thrown down.—*Dispatch.*

THE AMISTAD NEGROES.—"What do they say about me in France?" was, it is said, once asked by some Jengua in the interior of Africa, who was king of about fifty negroes. We doubt however, whether any of the present captives, while, in their native country, ever dreamed of having so much said about them in America as has been said here. These black strangers deserve well of the newspaper press at least; for the paragraphs they have furnished are uncounted and innumerable. A new impetus has been given to gossip, by the discovery of a couple of men who can talk their native language, as stated some days since in this paper. The first new item ascertained, is that the negroes are neither Congoes nor Mandingoes, as has been stated, but that the principal part of them came from the Mundi or Mandi country. They are now quartered at the County House in New Haven, and it is stated to be the intention of the benevolent to give them instruction. When they need exercise, they are permitted to take it upon the green; and execute some feats of ground and lofty tumbling which are truly astonishing, and in which Jengua the chief, leads. The Pipi spoken of in the following account from the New Haven Register, is presumed to be no other than Senor Ruez. We are not informed who has been conducting an examination, or by what authority; but the Register says the following facts are taken directly from the minutes:

The means of communication are now as good as can be desired, which has not been the case heretofore. An examination was commenced, taking each individual in turn, which at the time of writing this article, was only in part completed. They all agree in stating certain facts—that, after being made slaves in various ways, some of them kidnapped, others taken for debt, &c., they were taken to Lomboko, a noted slave mart three or four days sail from Sierra Leone, and thence transported in a Spanish vessel—that they were three months on the voyage, and were landed by night at a village a short distance from Havana, and were there sold to a Spaniard whom they call Pipi, who came with them in the Amistad—that they were taken thence through Havana by night and ten or twelve days after landing were shipped on board the Amistad,—that on board this vessel they were harshly and cruelly treated, and but very scantily supplied with food and drink. Many other particulars have been ascertained, and still more will be in the course of the examination. When asked if Antonio came from Africa, they all say, No.

The New Haven Herald says that Jengua has admitted to these persons who can converse fluently with him, that for some years prior to his capture, he had been engaged in the slave traffic. He stated that either as agent for others or on his own account, his business was to conduct prisoners of war and kidnapped Africans from the interior to King Shark, who resided on the coast and who sold them to slavers. Just before the capture, some difficulty occurred between himself and King Shark, when the latter becoming enraged, seized him and sold him to a Spanish slaver, thereby meeting out to him the same measure he had been accustomed to mete out to others of his own race. This statement has been made before as a rumor, and we now notice it as a pretty well substantiated item of news.—*Dispatch.*

Albany and West Stockbridge Rail Road.—Nothing has yet been done towards the construction of this Road in consequence of a difference between the Directors of the Company and the Corporation of Albany, as to the conditions upon which the latter, as authorized by a vote of the citizens, shall take a portion of the stock. The Directors of the Rail Road wish the depot to be on the Greenbush side of the river; the Corporation insist that it shall be in Albany. The Directors propose that individuals shall subscribe for a majority of the stock, and pay 10 per cent. down,—the stock to be forfeited unless the subsequent instalments are paid when called for by the Directors. It is said there is no difficulty in getting the stock subscribed on these terms. But the Corporation insist that 20 per cent. shall be paid down. Pending this dispute the charter of the Rail Road is approaching its termination, and will actually expire before a new Corporation can be elected and enter upon their duties. Further, it is supposed that if the present charter is permitted to expire, the Legislature will not grant another. The Hudson people will have no objection to this, as a Rail Road from that city to West Stockbridge, Mass. is in full operation, and a Rail Road is completed from Boston to Springfield, which, in the course of a year, or so, will be extended to West Stockbridge. Should the Albany and West Stockbridge Rail Road not be made, Hudson will become the entrepot for passengers and goods from the eastward; and being there, they will find it easier to take the Catskill and Canajoharie Rail Road, than to go up to Albany. The last mentioned Road enters the Utica Rail Road at Canajoharie.—*J. of Com.*

The Cherokees.—By a traveller from the west we learn that an election was recently held by the Ross party of the Cherokees, for two chiefs. Ross himself was not a candidate for re-election. Looney, and another whose name we have not learned were elected. Notwithstanding this election, we understand it is the determination of Brown the present chief of the old emigrants, still to act as the head of the Cherokee nation. Every thing appears to be peaceable and quiet among the Cherokees at the present time, and we have hopes that by the interference of the proper authorities of our government, permanent tranquility may be restored among these people.

We see exaggerated accounts of the recent difficulties among the Cherokees, circulating in the newspapers in all parts of the country. Some of them give accounts of as many as 50 or 60 of the Ridge party having been murdered, and represent the violence among them as being much greater than really existed. Only three have been killed during the recent feud—the two Ridges, and Elias Boudinot.

Arkansas Gaz. Sept. 11.

Pacific—Late news.—The correspondence of the New York Express brings news from Callao to August 6th, via Panama and Jamaica. Peru was quiet, in consequence of the presence of the Chilean troops, but an outbreak was apprehended as soon as they should leave. Santa Cruz, and the principal personages in the late Bolivian confederacy, were at Guayaquil.

The meanness of Pride.—"Quite a breeze was created in the passenger cars between Philadelphia and Baltimore, by the conduct of a white man, named Goodwin, who purchased six railroad tickets, and divided them between his own and a black family. They were allowed to proceed, until they reached Havre de Grace, where the blacks were compelled to go to the proper cars, and the white family followed them."

The Willoughby Bank, established in Brooklyn under the Free Banking law, has been discontinued, and its affairs liquidated by the proprietors, the business not proving profitable.

The Charleston and Cincinnati Rail Road is to be made no farther west than Columbia, S. C. (120 miles) at present.

An eagle, entirely black, was recently shot at Killingly, Conn. by a Mr. Chase, which weighed fourteen pounds and seven ounces, and measured eight feet nine inches, from tip to tip across the wings.

Governor Ellsworth, of Connecticut, has appointed Thursday, the 28th of November next, for the annual Thanksgiving in that state. This is the same day as that selected in Massachusetts. The Governor of New Hampshire, has appointed the 5th of December.

Sickness, of the character of an epidemic, is prevailing in many of the river towns.—Amherst, Northampton, Sunderland and South Hadley are the towns in which it principally prevails.

Communications.

For the Christian Reflector.

OUR OBLIGATIONS, as enjoined by the law of benevolence contained in the precept, "thou shalt love thy neighbor as thyself."

Continued.

As our duty to the enslaved and their oppressors is enforced by the same precept, and inseparably united, we should pray for, as well as remonstrate with, them also. And although their consciences are under the leaden slumbers of sin, and their hearts continually set in them to do evil, yet God is able, through feeble instrumentality, to turn them even as the streams of the South! Let us not be discouraged then, but trust in God.

"If we have whispered truth, whisper no longer. But speak as the temple does, sterner and stronger."

Again, ought we to fellowship slaveholders by receiving them to our communion tables, and inviting their ministers to our pulpits? Certainly not; for God has said, "have no fellowship with the unfruitful works of darkness, but rather reprove them." If we thus fellowship them, we countenance their iniquity, and thereby become partakers of other men's sins. Can two walk together except they be agreed? Ought we to receive their donations to aid us in the cause of christian benevolence? We again answer No. Shall our hands be polluted with the gain of oppression—the treasury of the Lord be desecrated with the price of blood, and the Majesty of heaven insulted with the offerings of unrighteousness?

"Our God is holy;" and ever jealous for the honor of his name, and the glory of his cause. He will not receive the profits of iniquity, or the sweepings of pollution from the shambles of baseness, as acceptable oblations; for he has said, "Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the Lord thy God."

Rather then, let their money perish with them, than "build up Zion with blood, and Jerusalem with iniquity." But how ought we to regard those professors of religion, who by apologizing for the slaveholder, sanction and encourage their traffic in the souls of men; and by their cherished prejudice against our brethren of color, disgrace the image of God their maker, and trample, malignantly trample on the purchase of a Saviour's blood?

Let us not contend with them in strife for the mastery; for we too well know that, "where envy and strife is, there is confusion and every evil work." But let us reason and expostulate with them in the spirit of love, and on the principles of the gospel, until we win them over to the cause of true benevolence and God.

Yet what shall we say of those on the walls of Zion, who profess to be "set for the defence of the gospel," and yet refuse to plead the cause of the oppressed—fear to rebuke the sin of oppression, shrink from wrestling with this "spiritual wickedness in high places?" Have they yet to learn the character of that God whom they profess to serve, as well as the requirements of that gospel they assay to teach? Let them know then, that he is a God that loveth judgment and hateth robbery, and hath declared that he will judge the oppressor, for righteousness, and judgment are the habitation of his throne—that his requirements are, "Let the oppressed go free, and that ye break every yoke." "Open thy mouth for the dumb;" "Plead the cause of the poor and needy;" "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sin." Swayed by a corrupt public sentiment, these men flinch from the performance of their high responsibilities—shun to declare the whole counsel of God, and refuse to open their mouths for the dumb. Thus falsely "bowing the knee to the dark spirit of slavery," they lend the influence of their sacred office to the perpetuation of the grossest iniquity by law, while they ought to be laborers together with God, for the accomplishment of the benevolent purpose of Him who was manifested that he might destroy the works of the devil. If their mouths are ever open on the subject of domestic slavery, it is for the same purpose, if we may judge from their avowments, that a certain gentleman from the "Emerald Isle" opened the windows of his cellar—"so let the darkness out." There is manifestly a lack of moral principle, or a want of moral courage in those men who profess to be—

By God,
The Lord, commissioned to make known,
The eternal counsels—and on the ground
And obstinate offender to denounce
The wrath of God—fearless of men and devils,"

and yet succumb to the aristocracy of wealth and bend the knee to mammon. O, what base subservency to the cause of the Devil, for the ministers of Jesus to play the part of sycophants and soothe the consciences of slaveholders with the dulcet tones of flattery, instead of pouring into their ears the unwelcome and grating sounds of unvarnished truth. Verily they have their reward.

L. FLETCHER.
Great Valley, Pa., Aug. 19, 1839.

For the Christian Reflector.

ANTI-SLAVERY MEETING.

At a meeting of the Worcester County South Division Anti-Slavery Society, held at Millbury, on the 8th inst., the following resolutions were adopted, viz.:

Resolved, That the doctrines of the abolitionists are true doctrines of Christianity, and that every Christian church and Christian minister is bound to give a cordial and constant support to those doctrines, and those who refuse to do so, Christianity disowns.

Resolved, That those churches and ministers which are themselves pure, have nothing to fear, but every thing to hope from a full, free, and candid discussion of the subject of American slavery.

Resolved, That those churches which withdraw fellowship from those who are guilty of theft and licentiousness, but hold fellowship with slave-holders, are guilty of gross immorality and are undermining the name of Christian churches.

Resolved, That this Society still contin-

ues to have unwavering confidence in the Massachusetts Anti-Slavery Society and its Board of Managers, and again pledge our aid for its support.

Resolved, That the recent cases of kidnapping in this county are but the natural and necessary results of the slave system, and, therefore, those who oppose the abolition of slavery are supporters of kidnapping and all the other enormities which spring from that system.

Resolved, That a Committee of Vigilance to consist of a committee of three in each town, be chosen, with a general committee of five in Worcester, whose duty it shall be to make a thorough investigation in respect to the colored population of the several towns, to ascertain if any have disappeared within ten years past, to trace them out, and devise means for their recovery if they appear to have been taken to the south; said committee to report to the society at its Quarterly Meetings.

Whereas, Joseph Cinquez and others, natives of Africa, torn from their homes by pirates, sold into slavery in Cuba, guiltless of any crime, other than the assertion of their inalienable right to liberty in the mode sanctioned by the laws of the nations, are detained in prison in the United States, by the authorities of our country, therefore,

Resolved, That to retain these persons in prison, is a crime against liberty; to deliver them up to the pretended owners would be an outrage upon right and humanity; to allow to any one *salvage* on account of their capture, a violation of just principles of law; to return them to their native land, at the public expense, an act demanded alike by the voice of justice and the dictates of humane and Christian feeling.

Resolved, That for any State, or any section of the country, to cherish within itself an institution which is at war with the inalienable rights of man, and which puts in peril the liberty of the people of any other State or section of the country, violates the spirit of our national compact, tramples under foot the American constitution, and renders null and void the grand object of our Union,—to wit,—the establishment of justice, and the security of liberty to ourselves and our posterity, as American citizens.

Resolved, That the existence of slavery, in the southern section of our country, endangers the safety, rights, and liberties of the free colored population of the United States; and therefore should be immediately abolished.

Resolved, That, until the slave system be overthrown in this country, there can be no real union of the several States, no just reverence paid to the American Constitution, no security to property, liberty, or life.

Whereas, the annual election for the choice of a new Legislature, is soon to take place in this Commonwealth; and *whereas*, it is all-important that a resolution should be adopted by the next Legislature, in favor of the immediate abolition of slavery in the District of Columbia; therefore,

Resolved, That it behooves abolitionists to look well to the anti-slavery character of those who may be nominated as candidates for a seat in that body; to interrogate such persons, with all fidelity, and without any respect to party, as to their willingness to vote in favor of such a resolution; and to give their suffrage in favor of no man who answers adversely to the claims of bleeding humanity, or who remains silent when interrogated on this subject.

THOMAS W. WARD, President
EDWARD EARL, Secretary.

Eighth Anniversary of the Barnstable Baptist Association, held with the Church in Hawich, August 4th and 5th, 1839.

HARWICH, Wednesday, August 14th, 1839.

1.—At ten o'clock, A. M., the Introductory Sermon was preached by Br. E. G. PERRY, of Marshpee, from 2 Thessalonians iii. 1.—The usual collection for the benefit of destitute widows and orphans of deceased Baptist ministers, was then taken, amounting to \$11.33.

2.—The Association having been called to order by Br. Wm. L. Dennis, Br. J. Barnaby was chosen Moderator; Br. W. B. Jacobs, Clerk; Br. Davis Cobb, Assistant Clerk; Br. George Lovell, Treasurer; and Br. W. L. Dennis, Corresponding Secretary.

Churches 15; Ordained Ministers 11; Licentiates 1; whole number of members 1041.

By Br. E. G. Perry—**Resolved,** That, though we value the Christian Watchman as a denominational paper, we recommend the Christian Reflector as the only paper our denomination has in New England, that will open its columns for free discussion, or plead the cause of the slave.

By the same—**Whereas**, it has been announced in a southern paper, that the A. F. B. Society, by their agent, has given a pledge that it will never interfere with the slavery of the United States; and *whereas*, we have seen no contradiction of this statement, therefore,

Resolved, That we earnestly solicit the Board to ascertain and publish the facts in the case.

By the same—**Resolved,** That we cordially approve of the sentiments of the A. F. B. Society, on the importance of giving the entire word of God to the heathen as soon as possible, provided the millions of degraded heathen in our own land are not excepted.

By the same—**Resolved,** That we approve of the proposed call for the A. B. A. Slavery Convention, provided the object be to cleanse the church from the sin of slavery.

These resolutions offered by Br. Perry, were adopted.

Remarkable Suicide by a Young Lady Leaping from the London Monument.—In our papers received by the Liverpool, we find the following extraordinary story of self destruction.—On Wednesday morning, at a quarter past ten o'clock, a young female, quartered 23, named Miss Martin Moyses, daughter of a master-baker, carrying on business at No. 3 Hemmings-row, Charing-cross, committed suicide by throwing herself off the top of the monument.

Christian Reflector.

"Charity rejoiceth in the Truth."

WEDNESDAY, OCTOBER 16, 1839.

TO OUR WESTERN SUBSCRIBERS.

Owing to a delay of letters, for which we cannot account, a list of subscribers from Buffalo, and several other places in New York, did not reach us till the present week. They have now been promptly supplied, and will learn the date at which their year begins by the papers sent. Hereafter, application for the Reflector from places distant from New York city, may be sent directly to the Editor, Worcester, Mass.

ELD. WINTHROP MORSE,

Whom we announced last week as our agent for the West, was detained at home by sickness in his family to a later day than he had expected; but is now, we suppose, among our New York brethren to whom we most cordially commend him. We ask for him the cooperation of the friends of the Reflector, that his journey may be prosperous and rapid. To our subscribers in New England, we take the liberty to say, that we shall be grateful for any efforts they will make to increase the number of readers; and that we now very much need the money, which is due us. Let our friends make one efficient effort more, and the Reflector will be placed above pecuniary embarrassment. The approaching Convention will be a convenient opportunity for sending names and money.

THE KIDNAPPERS.

We learn that the officers who were sent by the Governor of Massachusetts to demand the delivery for trial of Wilkinson and Shearer from the Governor of Virginia, have returned without the men, the Governor of Virginia not deeming it in his power to deliver them while under arrest by the officers of that state; i. e. before some trial be had there.

It is supposed that Wilkinson will have his full trial in Virginia, and that Shearer will be sent to Mass. for trial, after proper inquiry having been had by the authorities of Virginia, which is to be done soon.

The colored boy Hassard, stolen from Lunenburg, has been restored to his friends—he left Worcester for L. on Tuesday of this week.

For the Christian Reflector.

WORCESTER COUNTY, NORTH DIVISION.

The Anti-Slavery Society of Worcester County, North Division, held a quarterly meeting in West Boylston, Oct. 3. The President, J. T. Everett, in the chair.

After prayer by Leonard Tracy, a business Committee, consisting of Sumner Lincoln, W. L. Garrison, N. W. Smith, Alvan Ward, Silas Walker, Robert Peckham and Benj. Snow, Jr. was appointed, who reported sundry resolutions, which were discussed and adopted, among which were the following.

Resolved, That slave-holding, under all circumstances, is an immorality, a sin against God, and an outrage upon the rights of man; and that no man can retain his fellow-man in slavery, without being an enemy of the human race.

Resolved, That slave-holders have no right to demand pecuniary compensation as a condition of emancipation; but, without it, the highest considerations of duty and advantage require them to give immediate freedom to their slaves.

Resolved, That slave-holders are under solemn obligations to connect with immediate emancipation, the bestowment of pecuniary compensation upon their slaves, as a reward for their unrequited services and the abuses they have suffered.

Whereas, slavery is a sin against God and greatly retards the progress of the Gospel, Resolved, That this society not only recommends to all churches and members of churches to withdraw fellowship from slave-holders, but also from those churches which fellowship such abominations.

Resolved, That the law of this Commonwealth, which declares the marriage of white and colored persons to be null and void and their children illegitimate, is at war with the inalienable rights of man, a libel upon humanity, unnatural and unconstitutional, and is a repeal of the Divine injunction—"Whatsoever God hath joined together, let not man put asunder."

Resolved, That it does not come within the province of the General Court of this Commonwealth to decide upon the propriety or impropriety of complexional difference being allowed in matrimonial alliances.

Resolved, That petitions should be forwarded to the next Legislature, from all parts of the State, calling for the immediate repeal of this absurd and immoral statute.

Resolved, That we rejoice in view of the moral integrity recently exhibited by our bro. James G. Birney, in the complete and unconditional emancipation not only of his own portion of his deceased father's estate, viz. ten and a half slaves, but also of a similar number preferred by him to other property, in order to give them all their liberty; that, in thus refusing to participate in the gains of oppression, he has given fresh evidence of his devotion to the rights of man and the cause of bleeding humanity; and that the noble example he has set is worthy of imitation by every slave-holder in this country and throughout the world.

Resolved, That facts and the great revealed principles of God's government give us a full warrant for the safety and advantages of immediate emancipation.

Resolved, That the interest, pity and sympathy manifested by the inhabitants of Richmond, and Fredericksburg, Virginia, for the boys recently kidnapped from Worcester and Lunenburg, and also for their distressed parents, give renewed evidence that the South consider slavery a cruel system and demonstrate that the report so frequently made by

slave-holders and their abettors to be entirely false, viz. that they consider slaves better off and more happy than the free laborers of the North.

Resolved, That the kidnapper who seizes his prey amidst our own population deservedly receives the execration of an outraged community; though in fact he is no more vile than the African kidnapper, or the Slave-holder himself.

Resolved, That while we use our endeavors to liberate those in bonds, we should not forget the thousands who have by their own exertions obtained their liberty by escaping to the province of Upper Canada.

Resolved, That it is as inconsistent for abolitionists to aid in the support of a pro-slavery clergyman, as to aid in the election of pro-slavery candidates to office.

Resolved, That this society retains its confidence in the Massachusetts Anti-Slavery Society.

A committee consisting of Grosvenor, of Worcester, Bradburn, of Nantucket, and Jones of Ashburnham, was appointed to report on suitable measures to be adopted in regard to the practice of kidnapping; which Committee presented the following report, which was adopted.

Whereas, various instances of kidnapping, have recently occurred in this County (of Worcester), thereupon

Resolved, That this Society appoint a committee of Vigilance, to consist of three persons in each town of Worcester North Division, whose duty it shall be, to watch for the protection of Liberty against the encroachments of Slavery, to inquire after, and take measures to recover, those of our free citizens who may be stolen from their homes, either by lawless kidnappers coming among us for that purpose, or by legal kidnappers of any slaveholding State, into which such citizens may choose to enter for purposes of business or be driven by circumstances of adversity; and to report to the quarterly meeting of this society.

Resolved, That the following persons be appointed to constitute Committees of Vigilance, for the several towns, in the aforesaid Worcester North Division.

Northborough. Asaph Rice, Thos. E. Valentine, Lyman Allen.

Boylston. James Davenport, Esq. Jason Abbott, George Forbes.

West Boylston. B. F. Keyes, Gen. Hosmer, Maynard King.

Princeton. J. T. Everett, John Mirick, Alfred Beaman.

Holden. Col. S. Stratton, James E. Cheney, Chas. White.

Rutland. G. S. Flint, Dr. Geo. Estabrook, Moses Rogers.

Hubbardston. Dea. Parker, Willard Allen, Wm. Jackson.

Barre. Seth Lee, Esq., David Lee, Mr. Ainsworth.

Petersham. Rufus Grosvenor, Hubbard Peckham, Farmer.

Athol. Dr. Hoyt, Lewis Thorp, Doct. Chaplin.

Royalston. Seth Holman, Silas Coffin, Capt. Joseph Sawyer.

Gardner. Ruel Cowee, Joel Cowee, Edwin Glazier.

Winchendon. Alvah Godding, M. D., Samuel Robbins, Robert Whitney.

Templeton. Benjamin Hawkes, Artemas Lee, Dea. Foster.

Lunenburg. Col. Edmund Cushing, Dea. Wm. Harrington, Maj. Wm. Brown.

Ashburnham. John Conn, Charles Sylvester, Alvan Ward.

Westminster. Edward Kendall, Dea. Robert Peckham, Aaron Wood.

Fitchburg. Alpheus Kimball, Benjamin Snow, Jr., Amos Durant.

Sterling. Heman Kendall, Jonathan Nichols, Milton Buss.

Leominster. George S. Burrage, Jacob Puffer, Albert Stratton.

Bolton. Col. S. W. Houghton, Enoch Hall, Nahum Stratton.

Harvard. Dr. Eliakim Holman, Luke Sawyer, Reuben Whitcomb.

Canterbury. Hon. James G. Carter, John Burdett, Charles Humphrey.

Hardwick. Dr. Stone.

Berlin. Samuel Spafford, Oliver B. Sawyer, Rev. D. R. Lamson.

Resolved, That this Society, respectfully recommend to the different Anti-Slavery Societies throughout the Country, the appointment of Committees similar to the above; and that each Committee in the several towns be authorized to fill their vacancies—adopted.

Resolved, That the minutes of the present meeting be offered for publication in the Christian Reflector, the Massachusetts Spy, Liberator, and Abolitionist.

Br. Denison writes from Paterson, N. J. Sept. 30, expressing a wish to apologize to his correspondents for some delay in attending to them, on account of "the pressing engagement, in settling" in that place; and says, "the situation of the Anti-Slavery cause among my people is encouraging."

We are emphatically an Anti-Slavery church. Our beloved brother Scofield delivered his address in Paterson from our pulpit. The seats of our colored brethren are as good as any in the meeting house, and their treatment at communion seasons is the same as that of any other disciples of Christ. The population of Paterson is about 12,000, and is made up, to a large extent, of foreigners, who have little or no prejudice against color. Hence the Anti-Slavery Society of the town is composed in part of naturalized citizens, many of whom share deeply in the spirit of English and Scotch Abolitionism. I think, that the efforts of this society, with the blessing of God, will promote the progress of the cause of mercy in this state.

Rev. Mr. Judd, (Pastor of the Free Presbyterian Church,) Mr. Keilly, (a converted Catholic) Secretary of the A. S. Society, and myself are a committee to wait on the "whig candidate for the State Senate (or Council) from this county, and ascertain his

views on the subject of slavery. It is said he now holds on aged man in bondage, a member and perhaps exhorter of the Methodist Church, of an excellent character, and sound, discriminating mind. The old man pleads hard for his liberty. He travelled on foot to Paterson, a distance of about twenty miles, to beg us to intercede for him with his master. Poor oppressed brother! He and our fellow-laborers may be assured that we shall hasten in the work of love.

Pray for us all, dear brother, and believe me, as ever,

Yours, in the only bonds worth wearing."

C. W. D.

Corrections.—In the account, given in our last, of the Wendell S. S. Convention and Baptist Association, the words "and the Wendell Baptist Association its fifteenth," were omitted, in the introduction.

In the middle of the 5th paragraph, the word "Convention" ought to have been "Conventions." In the eleventh line from the top of the 2d column, the word "recently" appears in print, but what it should have been, is impossible to determine by recurrence to the copy, some word being there which we cannot decipher. While the printer is willing to have his errors pointed out, he may express the hope that those who write for the press will write with more regard to plainness than elegant penmanship.

GREAT LOSS.

We are sorry to learn that Dr. Joseph White of W. Boylston lost his extensive Factory establishment by fire, on Tuesday morning. His loss is heavy, notwithstanding a large insurance.

THE BANK OF THE UNITED STATES.

The extent of the delinquency is not known. The Bank of the United States of New York, the creature of the Bank of Pennsylvania of the same name, gave formal notice on Wednesday, that the notes of the latter Bank would no longer be redeemed by them, and also, in pursuance of orders from Philadelphia, refused payment of Post Notes of the latter to a large amount, due on that day, and made specially payable at the Bank in New York. The dishonored notes were accordingly protested. From these and other facts it was presumed that the Bank at Philadelphia, and all the Philadelphia Banks had suspended specie payments. It is also stated that positive intelligence to this effect had been received at New York by express. The New York papers announce with confidence that the Banks of that city will not follow this example—that they are amply prepared to resist it, and that in fact they will be relieved, rather than burdened, by the failure of the Philadelphia Banks, and particularly by that of the Bank of the United States, which by means of her Post Notes has been drawing from them their resources. We trust that such will be the resolution of the Banks not only of New York, but of this city, and of all New England, and that it will be manfully adhered to. Sound policy, justice and duty to the public demand such a course. It is to be hoped that the ruinous expedient of a suspension of specie payments will not again be tried. It cannot in fact be tried but by the general consent of the public, and the public, there is reason to believe, will not again tolerate it. All that is necessary to remove the apprehension of such a calamity is, that a due confidence should be placed in the discretion, firmness, and sense of duty, of those to whom the administration of our Banks is entrusted.—*Bost. Pat.*

THE AFRICANS.—The blacks taken on

board the Amistad, who have been in our jail for the last two weeks, left on Saturday morning for New Haven, with the exception of Jinguia, the leader. He took a seat with a driver of the New Haven Stage in the afternoon. We happened to be passing the City Hotel when the stage stopped there, and the driver having occasion to alight, placed the reins in the hands of Jinguia. No boy ever received them with more evident gratification. He seemed delighted at the confidence reposed in him, and we presume, for the moment, felt as free as his situation seemed to indicate.

Probably not less than five or six thousand persons visited these unfortunate captives during their confinement here—*Hartford Courant.*

INSTALLATION.—On Sabbath, September 29th, the Rev. Caleb Strong was installed by the Third Presbytery of New York, the Pastor of the American Presbyterian Church in Montreal, L. C.

INSTALLATION.—Rev. Daniel B. Butts was installed pastor of the Congregational Church of Stanwich, Conn., on the 2d inst.

The New Haven Herald says—"The Africans arrived here on Saturday, and were remanded to their former quarters in the county jail, the two upper apartments being comfortably fitted up for their accommodation during the winter. They are treated with kindness, and seem much attached to Colonel Pendleton, their keeper."

The First Baptist Church in Providence, R. I., has recently erected a new edifice for worship, having a spire 200 feet high, with a bell weighing 2357 pounds. Roger Williams, the famous pilgrim, and the father of the Rhode Island colony, was the first minister of this church.

The supercargo of the schooner Catherine, recently sent in for examination, having been captured by the British brig Dolphin under suspicion of being a slave, committed suicide on Tuesday morning on board of said schooner by cutting his throat with a razor. He was a Spaniard by birth, and could not speak English.

INSTALLATION.—Mr. Henry S. Redfield was ordained to the work of the gospel ministry, and installed pastor of the Presbyterian Church in Huron, Wayne co., on the 5th of September, by the presbytery of Geneva.

Early Winter Frost.—The tops of the Green Mountains in Vermont are already covered with snow.

CALL

For a Baptist Anti-Slavery Convention in Massachusetts.

The undersigned respectfully invite their Brethren throughout this Commonwealth, both ministers and laymen, who take a deep and solemn interest in the cause of the down-trodden slaves of our country and desire their immediate emancipation, as also the purification of the Baptist Denomination from the reproach of cherishing in its bosom the sin of slavery, to meet in Worcester on the first Thursday of Nov. next, being the 7th day of the month, at 10 o'clock, A. M.; for the purpose of deliberating upon this subject and taking such action in relation to it as the Convention shall judge to be in accordance with Christianity.

Such Churches as are disposed to send delegates to the Convention are desired to do so; but it is hoped that no friend of the slave will wait for such appointment as the condition of his attendance. A suitable house for holding the Convention will be provided, and due notice thereof given.

Sept. 10, 1839.

Joshua T. Everett, Princeton.

Benjamin Wiser, Auburn.

Wm. Maynard, Leicester.

Winthrop Morse, Brookfield.

Charles Hersey, Worcester.

John Greene, Leicester.

Cyrus P. Grosvenor, Worcester.

Moses Harrington, Leominster.

Abel Brown, Jr., Holden.

John Allen, Seekonk.

Abiel Fisher, Swansey.

Nathaniel Colver, Boston.

Mason Ball, Princeton.

N. W. Smith, Fitchburg.

Leonard Tracy, West Boylston.

George Wats, Sterling.

Samuel Everett, Athol.

E. M. Hosmer, W. Boylston.

Jason Abbott, Boylston.

James Davenport, do.

Moses A. Brown, Sterling.

Jacob Goddard, Bolton.

Enoch Hall, do.

E. B. Newton, W. Boylston.

Windsor Morse, do.

Thomas White, Jr., do.

David Hall, Oxford.

H. N. Loring, Plymouth.

John Alden, Jr., Shelburne Falls.

Aaron Burbank, Bernardston.

B. F. Remington, N. Leverett.

Asaph Merriam, Athol.

Erasmus Andrews, N. Sunderland.

Lorenzo Rice, do.

William Leach, Wendell.

George Daland, New Salem.

Isaac Woodbury, N. Leverett.

Samuel Puffer, N. Sunderland.

Ebenezer Macomber, New Salem.

Azariah Sawyer, Wendell.

Nelson B. Jones, Hardwick.

Prosper Powell, Three Rivers.

James Tomson, do.

Leonard Barrett, do.

Chester Tilden, Belchertown.

Simon G. Shipley, Boston.

Thos. H. Rice, Worcester.

Jeremiah Bond, do.

N. B. Additional names are respectfully solicited.

BRIGHTON MARKET.—Oct. 7, 1839.

(Reported for the Daily Advertiser and Pat.)

At market 760 Beef, 1650 Stores, 3500 Sheep, and 1260 Swine.

PRICES.—Beef Cattle.—The prices of last week were sustained, except for this cattle.

We quote first quality at 7 50 a 7 75; second quality 6 50 a 7 00; third quality 5 50 a 6 00.

Swine.—One entire lot was sold at 4 for Sows and 5 for Barrows. Several lots were taken at 4 1-2 and 4 3-4 for Sows, and 5 1-2 and 5 3-4 for Barrows. A lot of selected Barrows at 6. At retail 5 1-2 a 6c for Sows and 6 1-2 a 7c for Barrows.

Sheep.—Sales brisk. Lots were sold at \$1 71, 1 92, 2 00, 2 12, 2 25, 2 42, 2 75, 3 00 and 3 25.

Swine.—One entire lot was sold at 4 for Sows and 5 for Barrows. Several lots were taken at 4 1-2 and 4 3-4 for Sows, and 5 1-2 and 5 3-4 for Barrows. A lot of selected Barrows at 6. At retail 5 1-2 a 6c for Sows and 6 1-2 a 7c for Barrows.

GRAIN.—Yellow Corn 80 a 82c, white 75 a 76; and Southern Oats 42 a 43.

MOLASSES.—All kinds dull. Sales 3 a 400 hds. Cuba for distilling at 26 1-2c. Nothing doing in retailing.

NOTICE.

The Minister's Meeting in the vicinity of Worcester will be held at the house of Rev. C. H. Peabody West Sutton, on Wednesday the 30 inst. at 10 o'clock.

JNO. JENNINGS Sec.

Grafton Oct. 14, 1839.

Married:

In Worcester, by Rev. Mr. Swaim, Mr. Samuel C. La Forest, to Miss Mary Harrington, both of W.—Mr. Marshall Whitney, of Hopkinton, to Miss Caroline W. Baker, of Worcester.

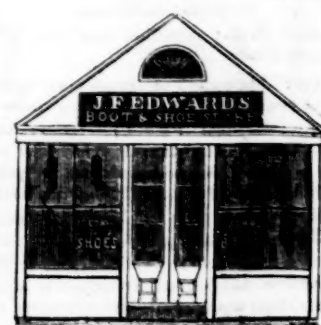
In Augusta, Col. Asa Littlefield, of Rome, to Miss Eunice Marston, Mr. Charles P. Coolidge, to Miss Margaret A. Fletcher.

Died:

In Worcester, Oct. 6, Mr. Ebenezer Dennis, of Barre, 26; S. Benjamin, son of Mr. Benjamin N. Child, 10 mo.; 9, Mr. William Macfarland, 82; Mr. Ephraim Curtis, 75; Miss Mary Curtis, 79.

In West Newbury, Mass., July 28th, John Adams, and in East Granby, Ct., at the house of Rev. Mr. Hemenway, Sept. 11th, Susan Elizabeth, the only children of Rev. J. Q. A. Edgell, of West Newbury, the former aged 3 years and 8 months, the latter 5 years and 5 months, both of the scarlet fever.

In Shirley, Mr. Simon Page, 59. On the morning of the 10th, Mr. P. ascended to the attic of his dwelling to obtain from thence a loaded musket, for a neighbor who was in waiting. The gun had been located under the extreme part of the roof, and lay in such a position as to require that the body be bent forward in a horizontal position to obtain it. Mr. Page took hold of the gun near its muzzle, and as he drew it towards his person, the lock caught on a projection in the floor and caused instantaneous discharge. The shot entered his body near the shoulder, and passed down into the chest and bowels, fracturing the collar bone in its course. The best surgical advice was obtained, but all without effect; Mr. Page lingered in great distress for about twenty-four hours.



J. F. EDWARDS,

Main Street, third door North of Central Hotel, WORCESTER.

HAS for Sale,—Ladies' Slippers and Ties Slippers,—Black and White Swiss Dress Shoes,—Black, Fawn and Bronze Kid Slippers and Ties of the best quality,—Ladies' Kid and Morocco Walking Shoes,—Kid Village Lace and French Tie Walking Shoes,—Misses' French Kid Ties and Slippers, together with all kinds of Ladies', Misses' and Children's Kid and Calf Skin Shoes.

Gentlemen's French Calf sewed Boots of the best quality and style,—Common Calf sewed and pegged Boots,—Water Proof Boots,—Kip and Cow Hide Pegged Boots, first rate,—Also, A great assortment of Rubbers at the Lowest Cash Prices. Oct. 16, 1839. if 42

Reticule Found.

THE person who dropped a Reticule on the floor of the gallery of the Unitarian Church on the day of the Cattle Show, may recover it by calling at the house of the Editor, Worcester, Oct. 16.

AUCTION GOODS.

Great Bargains.

THE Subscriber is this week receiving from auction and other sources a few packages more of very desirable and decidedly the cheapest Goods that he has offered this season, among which may be found English and French Merinoes, Alpaca Cloths, Cambleteens, Figured Poplins, Plain and Figured Moeselin De Laines, Challois, Satin de Laines, Victoria Crape, a new and beautiful article for Ladies dresses, Plain and Figured Silks, Ladies Broad Cloths, Printed Saxony Cloths, Merino, Edinboro', Cheneille, Cashmere, Broche and Plaid Shawls, Prints, Flannels, Bed Tickings, Diapers, Crabs, &c. &c.

The above together with a complete assortment of all other kinds of Dry Goods, will be sold cheaper than was ever offered in Worcester, by ORRIN RAWSON, No. 3 Batman Row, Worcester, Oct. 2, 1839. 6w41

Winter Gloves.

A GOOD assortment of Men's, Youth's, and Children's Gloves, just received and for sale at Boston prices, by J. P. KETTEL, No. 3 Batman Row, Worcester, Oct. 9. 3w41

Buffalo Robes.

A GOOD assortment of Extra Robes, just received for sale cheap for cash, by J. P. KETTEL, No. 3 Batman Row, Worcester, Oct. 9. 3w41

PILOT CLOTHS, BEAVER CLOTHS &c. 20 yds. of Pilot & Beaver Cloths from 75 to 1.25 per Yd. also a large assortment of Broad Cloth, Cassimeres, Satinets, all Wool Flockings, &c. &c., this week receiving and for sale very cheap by ORRIN RAWSON, Worcester, Oct. 2, 1839. 6w41

WESTERN RAILROAD.

Winter Arrangement.

ON and after Monday, 21st October, the passenger cars will leave Worcester at 10 o'clock A. M., daily, Sundays excepted, for Springfield. The cars will leave Springfield daily, Sundays excepted, at 11 1-2 A. M. for Worcester. By the above arrangement, passengers leaving Boston at 7 A. M., reach Springfield at 1 P. M.

Passengers leaving Springfield at 11 1-2 A. M., will arrive in Boston by 3 o'clock train from Worcester, say 5 1-4 P. M. The corporation will be prepared to transport merchandise over their road after the 22d inst.

GEORGE W. WHISTLER

POETRY.

From the London Pulpit.

THE TAKING OF THE TEMPLE.
[See Josephus and the Ancient Authors.]
Lo! blanch'd by famine's withering hand,
Upon the sacred city's wall,
Israel's pale spectre warriors stand,
To conquer or to fall.

See! the iron strife they dare,
Wave their banners in the air,
And summon to the gory war
The flower of Roman chivalry!

Hark! they rend the flaming sky!
And loud as ocean's rapid tide,
Shout, in their fallen pride,
"Elohim!" for our God to die.

The phalanx glitters on the plain,
The eagle speeds the swift career,
What means that shout?—again—again—
Vespasian wields the thundering spear!
Loudly the well-aimed rocks rebound,
Ten thousand warriors strew the ground—
Swifter than meteor's airy glance,
Whirls by the death-fraught lance;—
The gallant plumes on many a helmet dance.

They come!—they come,—a spectre band
Rush forth in dread despair;
They perish for their native land;
Mark their look and hoary hair.

With madden'd strength, with giant clasp,
See—their impious hands they grasp!

Hurry to Kedron's rapid river—
One moment on its shelving brink,
The warriors in death struggle quiver,
Then in its gurgling eddies sink!

Again!—the Jewish maidens rise,
And from their blushing lips of rose,
They echo through the darkened skies
The death-song of their Gentile foes.

New with their arms aloft they sing—
And curses on the invader fling!

While matrons, with a dreadful shock,
Cast from the walls the balanced rock;
And infants grasp the gore-stained spear,
The martyr'd fathers used to bear;

Uprose the patriots' battle-cries,
Uprose by their mothers on—to die!

Whence that thrilling groan, that start-
ling cry,
That yell of man in utmost agony?

Hark! prophetic song! of Zion's doom—
The hour of darkness—fated city, see—
The smouldering flames thy sacred fane con-
sume,

And conquest's desolation sits on thee;
The Roman's arm profanes thy temple fair,
And shows the inquiring world—its Lord
no longer there.

*During the siege of Jerusalem, this stream was so
much swollen that it can hardly be recognized as a
brook.

HYMN.

God gave to Africa's injured sons
A brow of sable dye,
And spread the country of their birth
Beneath a burning sky.

He with a cheek of olive, made
The little Hindoo child,
And darkly stained the forest tribes
That roam our western wild.

To me he pleased to give a form
Of fairer, whiter clay;
But am I, therefore, in his sight,
Respected more than they?

No—"Tis the hue of deeds and thoughts
He traces in his book;—
'Tis the complexion of the heart,
On which he deigns to look.

It is not by the tinted cheek,
That fades away so fast—
But by the color of the soul,
We shall be judged at last.

And God, the Judge, will look at me
With anger in his eyes,
If I, my brother's darker brow
Should ever dare despise.

THE SLAVERS.—It is a fact not generally known, we believe, that the slaves brought here by the British brig of war Buzard, are to sail in a few days for Jamaica, the government of the United States having declined or neglected to assume or exercise any jurisdiction over them. Thus this vexed question is avoided, and the conduct of Mr. Consul Trist in relation to these vessels, if he had any thing to do with them, will not come before the public eye by any judicial proceedings. The government has undoubtedly proceeded, or neglected to proceed, according to the letter of the constitution and the law. It is certain, however, that the case of the Euphrates, sent to Philadelphia, by a government agent at Monrovia, must come for adjudication before the United States Courts.

It is stated that among the blacks retained on board these slaves, there are two who can converse fluently with the Mandingo captives at New Haven. These men, by the way, are delighted to find some one who can converse with them; and are held under much less restraint than before it was decided that they had committed no crime against the United States laws.—*Dispatch.*

THE TIMES.—In a period of depression it is noticeable here that theatres and other places of amusement are nearly or quite as well supported as in prosperous seasons.—There are, it is true, fewer strangers in the city, but the residents seek an antidote for care in diversion. This is impulse—not philosophy, or sound reasoning—for that would teach economy, when the means of extravagance are less abundant. Man, however, is not a reasoning animal.

So says the N. Y. Dispatch, and so say we, if we must judge of man by his inconsistencies.

For the Christian Reflector.

To Rev. N. B.; continued from Oct. 2, of the Reflector.

Dear Brother,—The gentleman spoken of by you says, as afore cited from yours of August 28,—that "the Universalists have cause to thank him" &c. But for what service? Merely because I also reject the popular illustration of Heb. 9: 27, the illustration of the LEARNED. Not that I have given an exposition of any passage in favor of Universalism of any character. Does not that gentleman know that Ultra-Universalism is salvation without repentance? and effected by the power of God in the resurrection, without the united action of man? which doctrine no passage can be made to signify, whether we speak of this side or beyond the grave, without injustice to its author. Whereas I think the scriptures promise salvation no where, under any circumstances, but by repentance. Notice at the introduction of the first subject (Feb. 15), as follows,—

"To the first [office of the word Judgment], a special allusion is made, Heb. 9: 27" &c. This [Judgment of the sanctuary] being an institution of intercession to draw men near to God—to bring to repentance, that they may receive forgiveness of sins and not come into condemnation, is a figure of the first coming and office of Christ, &c. Is this, or anything that I have said, like the doctrine of Universalism? Please examine the case. May I not explain a passage as Universalists do, if my exposition be just and have no relation to or connection with Universalism, without being entangled with that doctrine and censured as an advocate of it?

But I have not given a Universalist illustration of Heb. 9: 27, as will appear by an extract from a protracted exposition in the *Trumpet* by "B. W."

Says B. W.—"And as it is appointed to the men (high priests) once to die (i. e. once a year in their sacrifices), and, after this, the judgment, so Christ was once offered to bear the sins of many. 'The words so and as,' says he, 'assist in the explanation—As it was appointed to these men once to die, so Christ died a literal sacrifice. As they died once a year in their sacrifices, so he died a sacrifice once for all. As he died literally, he did not die yearly as they did, and the apostle gives the reason—For then must he often have suffered since the foundation of the world.'"

Objecting in general to the exposition by B. W., I remark that the subject of Paul throughout chapters 7, 8, 9 and the beginning of the 10th, being a comparison of the law and the gospel priesthoods and the sacrifices of each, the apostle teaches the fulfillment of the former by the coming of the latter; all this having transpired 1800 years ago. Moreover, the first clause of the passage—"As it is appointed unto [the] men (i. e. the first-born men) once to die but after this the judgment"—being simply *ritual*, in itself considered, does not especially concern us; we not being nor having been under its authority, but the last clause—"so Christ was once offered to bear the sins of many"—should very deeply interest us.

However the institution to which the former part of this text refers, with its various and particular rites so often spoken of in different words and so fully described in the old testament, though a figure, throws great and important light on the office of the Savior, declared in the latter part of the verse, and also on the various parallel passages. But to the point. That we may detect the fallacy of B. W.'s comparisons and arguments, we will take up what he has said as cited above.

(1) "As it is appointed unto the men (high priests) once to die (i. e. once a year in their sacrifices)." But can a passage be cited of the high priests having been appointed to die?—And has it not been shown conclusively (especially in Judgment as used, &c. No. 6, of June 12th), that the first-born men were appointed to die, even to be slain, but were redeemed—a figure of the Savior who was appointed to die and, being slain, was redeemed from death; (Acts 2: 24) "Whom God raised up, having loosed the pains of death, because it was not possible that he should be holden of it. . . . Because thou wilt not leave my soul in hell [the grave] neither wilt thou suffer thine Holy One to see corruption." The redemption of the first-born from death (or from the appointment to die) being an emblem of the redemption of Christ from the grave (or from corruption) for he to whom it is appointed to die, is appointed also to corruption; but the Savior was redeemed from that appointment.

(2) Says B. W. "So Christ was once offered," i. e. according to his interpretation, "As it is appointed unto the men (high priests) once to die (i. e. once a year in their sacrifices)." Yet to call this a simile is to contradict the apostle who says, (V. 25) "Nor yet that (i. e. not that) he should offer himself often as the high priest," &c. Not comparing or corresponding to that, "but" (i. e. otherwise or contradictory to them in their offerings) "now once in the end of the world hath he appeared to put away sin," i. e. sin-offering. The comparatives "as and so" point to the relative circumstances of Christ, the "first-born" of God (or "of every creature" Col. 1: 15) and the "first-born of man" (Num. 18: 15).

(3) Says B. W. "The words as and so assist in the explanation—As was appointed to these men once to die, so Christ was once offered."

But that the high priests were appointed to die, he does not attempt to prove; but he makes the assertion only, which I deny; whereas the first-born men, we have seen, were appointed to die, and that too before and not after they were appointed to the priest's office, or to "bear the judgment."

(4) "As these men died figuratively in their sacrifices, so Christ died a literal sacrifice."—But in the description of the service of the high-priest, in bearing the sin-offerings, praying and sprinkling the blood, as if to ratify

a new promise of obedience on the part of the sinner, is there any account of the priests dying figuratively? A PRODIGY of prodigies, for one to die before the MERCY-SEAT, except he should offer "strange fire!" and he too a minister of the Sanctuary, an intercessor called thereto of God!

(5) "As they died once a year, so he died once for all." A striking similarity, indeed, between the Savior entering in through death once in dishonor and the high priest entering often in honor, without dying even figuratively. However as the apostle (V. 25 above) declared these things dissimilar, we need add nothing.

(6) "For all." These words, it may be seen, he has borrowed (from 10: 10.) "By the which will," (i. e. the second or new testament) we are sanctified through the offering up of the body of Jesus Christ once—the words "for all" not being in the original, but thrown in by the translator, why did not B. W. distinguish them by parenthesis as helps, rather than by italicizing which renders them the most important and expressive words in the sentence.

(7) "As he died literally, he did not die yearly as they did." That they died at all, in the office of priest, remains, as before observed, to be proved.

It should have at least a passing notice, that B. W. for the disjunctive "but," which changes or opposes what precedes it, uses the copulative "and," which always adds to the preceding, he rendering the text—"and after this the judgment." To this he was driven, for "but" judged his view of the passage, as "and" effaces the apostle's meaning.

(8) B. W.'s view, if I understand him, is that the Judgment (alluded to Heb. 9: 27) consists in a blessing of God from the mercy-seat, after the supposed figurative death of the high priest in his yearly sacrifice borne by him to the people waiting in prayer without the temple. But "the judgment of the children of Israel," whatever it might be, was not by the high priest to be borne to the people, but to be borne "upon his heart before the Lord." (See Exo. 28: 30).

If the above described is not precisely the sentiment intended to be conveyed by B. W. I know a Universalist Minister, and the first too in their ranks with whom I have an acquaintance, who holds to that with the fullest confidence; and that the men appointed to die were the high priests, not to be redeemed but "to die by proxy every year." At the hand of this gentleman I received their "ONE HUNDRED arguments for being Universalists," with more than 100 texts cited at length for their support, as published by the Editor of the *Trumpet* a few years since.

It may be, I am saying something uncalled for, but what you, sir, have published to the world calls for some explanation; still, whether what I write is altogether a suitable antidote, may perhaps be justly made a question. But, as when you speak of me, you professedly write for the good of the public, so also, though I speak to you, much that I have said, if needful for any, may be more especially so to others.

NATHAN MERIAM.

Baldwinville, Sept. 20, 1839.

TO THE ABOLITIONISTS OF THE UNITED STATES.

Some months since, the Executive Committee of the American Anti-Slavery Society sent out a circular to abolitionists in various parts of the free States, propounding in substance the following interrogatories:

1. How many persons *natives of your own town* now reside in slave states? How many of them are slaveholders? How many have married slaveholders? If any of them are ministers of the gospel, or editors of papers, or instructors in literary, or professional seminaries, or lawyers, or physicians, or in any public office; please give their names and residences; state also the influence of their visits and correspondence.

2. How many persons residing in your town are slaveholders? How many are natives of slave states? Did such hold slaves? If so, what disposition did they make of them? How many of our citizens have relatives in slave states? How many of them have property invested in mercantile houses, or manufactories, or other business establishments in the slave states? How many of our citizens hold mortgages or their legal equivalent, in southern property, and to what amount? What proportion of the mechanical labor of your town is for the southern market? What proportion of your mercantile trade is with southern customers? Are any whips, handcuffs, fetters, branding irons, coffee chains, thumb screws, &c., manufactured by your mechanics for the use of slaveholders? How many of your young men went South last fall as teachers, agents, mechanics, clerks, pedlars, &c.? Are slaveholding ministers and professors of religion admitted to the pulpits and communion tables of your churches? Are slaveholding visitors received by your citizens generally as honest and honorable men and women, or are they faithfully dealt with as the perpetrators of foul crimes?

To the preceding interrogatories the Committee earnestly solicited an early reply.

Their object was to procure a mass of facts from all parts of the free states, fully revealing their relations to slavery—showing how churches, ministers, merchants, mechanics, and manufacturers, colleges and professional seminaries, benevolent societies, editors of newspapers, civil and judicial officers, and other classes of persons in the free states are palsied by the slaveholding influence of the South—that patronage, the interests of trade, denominational sympathies, and struggles for power, political partialities and strife, aristocratical affinities, matrimonial connections and innumerable ties of social relationship with slaveholders have perverted the public sentiment of the free states on the subject of slavery, either bribing it to silence, or stimulating it to defend the system and assail the doctrines and measures of abolitionists.

The information thus procured, they de-

signed to publish in a pamphlet exhibiting in detail the relations of the free states to slavery. The preparation of the pamphlet was in a state of forwardness some months since, but its publication has been delayed because the returns expected from the circulars were absolutely indispensable, not only to the completion of the work, but to its highest usefulness.

The Committee are sorry to add, that they have been forced to postpone the publication of the pamphlet in consequence of receiving few returns to these circulars—This they exceedingly regret, believing such a work to be of great importance at the present moment. But they are not discouraged.

All clergymen have peculiar facilities for furnishing the pro-slavery statistics of their own denomination. To those of them who are abolitionists we confidently look for such details. Shall we look in vain?

Students of colleges and theological seminaries might, with little effort, make out a list of those graduates of their respective institutions, natives of the North, who live in the slave states, or have become slaveholders. Are there not ten abolitionists in every college and theological seminary in the free states who will resolve to furnish the Committee with such a list of the graduates of their respective institutions, and fulfill their resolution? If ten cannot be found to undertake it, surely five can be, and if these five there be but one that will take hold of the work, with only a fraction of the zeal that propelled Clarkson through the lanes and garrets, cellars, dockyards, and merchantmen of the three kingdoms for facts with which to kill the slave trade, THE WORK WILL BE DONE.

The Committee offer their grateful acknowledgments to those abolitionists who have furnished returns to their circulars—for the most ample returns yet received they are indebted to the energy of anti-slavery women—they are also greatly indebted to a slaveholder in the extreme South for the names and residences of a large number of Presbyterian ministers natives of the North, who have become slaveholders in Georgia, Alabama, South Carolina and Florida.

Finally, to every man and woman who sees in every slave a brother or a sister, the Committee make their appeal for FACTS. What they hand findeth to do, do it with thy might, and do it NOW.

Communications may be directed to Theodore D. Weld, 143 Nassau street, New York. Will the editors of anti-slavery papers please give the above an insertion? P. S. Persons forwarding communications, will please subscribe their names to them: this is necessary to secure the Committee from imposition. The names of those who give the information will not be published without their consent, and in most cases will not be necessary. The utmost care should be taken to insure strict accuracy in the statement of facts.—*Emancipator.*

MISCELLANY.

FRUITS OF CERTAIN YOUNG MEN who ask to be made "Beneficiaries."

From the Worcester *Examiner*.

In the fourth volume of the new series of Memoirs of the Royal Academy of Antiquaries of France, recently published, we find an interesting notice of our fellow townsman, Mr. Elihu Burritt. That gentleman, who is so distinguished for his acquirements of languages, having made proficiency in the Celtic by the aid of the works of M. Le Gonidec, addressed a letter to Cello Breton to the Society of which that distinguished antiquary, lately deceased, was a member.—The letter is published in the original Celtic with an accompanying French translation. The society returned a complimentary answer to Mr. Burritt, and transmitted to him the volume of their transactions.

The translation of the letter, the Society's note, and the answer, are as literal as the idioms of the languages admit.

To Messrs. the Members of the Royal Society of Antiquaries of France.
Worcester, State of Massachusetts,
U. S. A. August 1, 1839.

Gentlemen:—Will you pardon a young man and a stranger, for his boldness in addressing you in a language, for the knowledge of which he is a debtor to your goodness?

I am a young American blacksmith, and although you may smile at the idea, I have conceived and cherished an ardent desire for the acquisition of the living and dead languages. For a long time I was unable to find works in the languages of Europe and Asia: these works are very rare in this country; and I had expended all the savings of my labor in purchasing such as I could find. A year since, I came from the State of Connecticut to this place, which is Worcester, State of Massachusetts. The collections of the American Antiquarian Society are kept in this place. Here the goodness of the directors gave me access to all the works contained in their library.—Among other invaluable works which I found here, were a Cello-Breton Dictionary and Grammar of the same language, presented to the A. A. S. by the Royal Society of Antiquaries of France. I found here also the learned memoirs of the Celtic Academy of France. I have read all these with much pleasure, and have ventured to thank you for them in that ancient language.

I labor two thirds of the day at the forge, and the rest of my time, devote to my studies. In this way I have acquired some knowledge of about fifty different languages. And now, while I consider your unrivaled progress in every science, it is with the most profound respect that I desire to offer you this testimonial of my gratitude for what I have received for you, and also of those unequalled works for which this country is indebted to your knowledge and generosity.

And if, in the plenitude of your kindness, you should deign to send me a line or two in French or any other language, I would preserve it as a rich mark of your condescension to a young man of a country far remote from yours. If it would please you to confer on me this honor, direct, if you please, to "Elihu Burritt, care of the American Antiquarian Society, Worcester, State of Massachusetts, U. S. A."

Pardon me, if you please, for hoping to receive from you such a proof of your generosity.

With the most profound respect,
And sincere cordiality, I am,
Gentlemen, Your Most Humble and
Obedt Servant, ELIHU BURRITT.

Answer of M. de Lavilleille, Sec. of the
Royal Antiquarian Soc. of France.

Société Royale Des Antiquaires
De France

PARIS, March 11th, 1839.

Sir—The Royal Society of Antiquaries of France has received the letter in Low-Breton, which you addressed to it, August 1, 1838, and it has read with lively interest the details which you gave in it of the employment of your time. It applauds your effort and congratulates you on the results to which you have attained, in having such feeble means at your disposal.

The Society of Antiquaries lost, a few months since M. Le Gonidec, author of the works in which you have acquired the principles of the Cello-Breton language.

While waiting to consecrate a special article to the memory of that distinguished antiquary, it has thought that it could not render a more beautiful homage to the merits of his labors, than by publishing your letter. The Society addresses you the volume in which the letter is inserted; and it prays you to accept it, Sir, as an encouragement given to your studious application, which has enabled you to surmount difficulties of such a nature as would have discouraged a man less zealous and persevering than yourself.

Receive, Sir, the assurance of my most distinguished consideration,
M. DE LAVILLEILLE, Sec'y.

SUMMARY.

The Murder.—The Pennsylvania gives a sufficient, and probably a true, explanation of the feeling, or motive, by which Mr. Wood was driven to the frightful act that has in a moment destroyed the happiness of all connected with him. It says that he was ambitious for this daughter; that the main purpose of his toils and cares was to heap up wealth, by means of which he hoped, at no distant day, to return with her to England, and there secure for her a marriage that should at once gratify his pride and elevate her to a higher station in society.—This hope had been his darling thought for years; and when it was frustrated his disappointment urged him to temporary madness, or at least to desperation.

Noble Self-Sacrifice.—On the 4th ult. as David S. Borne, Esq., Sheriff of Natchitoches, was walking on the banks of the Mississippi, he saw a negro struggling in the water, and immediately jumped in to his rescue. The negro seized him around the waist, and they both went down and perished together. The body was recovered within 45 minutes. Mr. B. was only 27 years of age, and was to have been married within a few days of the melancholy event.

MURDER.—We learn from the Nashua, N. H. Telegraph, that in the conflict between the gamblers and the militia at Goffstown, one of the latter was struck a blow on the head, by a club, with such violence as to cause his death. The person who gave the blow is Elbridge Ford, formerly of Nashua. He is now in jail.

Case of the Amistad.—The following remarks on this case are from the Newbern, N. C. Spectator. "The case of the Amistad, and the probable fate of the African captives which she brought to our shores, engage the attention of the whole press of the country. We can see no difficulty in the case. As a brave and enlightened nation, one too which professes to be, and we hope is, imbued with the true spirit of rational liberty and assigned justice,—the United States are bound to release the oppressed creatures whom mercenary cupidity had so recently forced from their homes and families. As a magnanimous and liberal nation, the United States should do more than this,—to place them on their native soil, beyond the reach of Spanish pirates. An acquiescence in any demand which the authorities of Cuba or Spain may make for the consignment of these miserable Africans to bondage, will stamp an indelible blot on the character of our country, and prove that her practice and professions on the slave trade are antipodes."

A Hard Case.—We learn that Mr. Hills of South Avon had about two hundred bushels of wheat burnt up one day last week. He was threshing with a machine, and burning the straw as the most economical way of getting rid of it; and while at dinner the fire got into the wheat. It had been raised on rented ground, and the loss must be severely felt. We have heard of several losses in the same way, and it may get rid of the straw, by being made acquainted with these facts.—*Rochester Dem.*

Greenwood Cemetery.—We paid a visit the other day to the spot, where probably before an hundred years are past, a population larger than that of New York at present, will lie in repose. The grounds are fitted for this purpose beyond any wish to alter them. They include the highest point on Long Island, from which you look down upon Brooklyn as quite beneath you. The whole area of land includes two hundred acres; part of it is cleared, but most of it covered with a vigorous growth of shrubs and trees, and including all varieties of the region. The land is cut by ravines, rises in ridges and sinks in dells, with pools of water at the bottom.

Great Yield.—Mr. Joseph Alexander, of Cecil county, Md., it is stated in the Elkton Gazette, reaped at the last harvest, fifty-six measured bushels of wheat from a single acre of land. Each measured bushel weighed sixty-five pounds, making, agreeable to weight, sixty bushels and two-thirds of a bushel to the acre.

Wilful Murder.—Mr. Jared Farren was shot at Hinds county, Miss. about the 1st of last month, in his own house and in the presence of his family, by a lad, a son of John D. King of Madison county, Miss., who was accompanied to the scene of slaughter by his father as aider and abettor.—They were both arrested at Jackson, having visited there to obtain advice of council, and imprisoned.

The Florida War.—A letter from St. Augustine, dated the 25th ult. says, "The steamer Thomas Salmond, Capt. Frederick, arrived on Monday 23d inst., and by her we learn that Sam Jones was still in the neighborhood of Fort Landerdale with about 300 warriors.

The St. Augustine News of the 23d ult. says, "The baggage train, between Wacassassag and Fort Fanning, with an escort of seven men, was attacked by ten Indians—loss, 1 white killed, 3 wounded; 2 horses, 4 mules killed, and wagon burned.

The Beilleville Calico Print works near Germantown, Phila. County, were burnt on Saturday morning, with 4000 pieces of calico and all the printing apparatus and machinery. The main building was stone and 3 stories, the property of Wm. L. Fisher, and occupied by Wm. Wister. Only partially insured. A regiment of the people is thrown out of employ.

A great lie, says Crabbe, is like a big fish on dry land. It may trot and fling and make a frightful pother, but it can't bite you. You have only to let it lie still, and it will die quietly of itself.

Thomas Dwight, the clerk who absconded from Columbus, Miss., taking with him \$15,000 belonging to his employers, and for whom \$1000 reward was offered, was arrested in the St. Louis Theatre on the 14th ult.

On Saturday afternoon, a colored woman named Morris, who resided at No. 16 Thomas st. N. Y. was brushing her fire place with a small hand brush which caught fire and communicated it to her clothes, and before any assistance could be rendered her she was so badly burned that she died in consequence.

Honey is produced in great abundance in Illinois. One farmer of Peoria, (Mr. Du-fell) has 39 hives, and will sell from them this year 4030 lbs. at 10 cents a pound, making \$300, quite a snug sum from this source alone.

The last Massillon (Ohio) Gazette says that 10,000 bushels of wheat were brought into that place and sold on Friday and Saturday last. Price 85 a 90 cts.

Four men were so much injured a few days since by the explosion of a rock which had been charged with gunpowder, in the tunnel of the Reading (Pa.) Railroad, that they are not expected to recover. The explosion did not occur at the moment, and these men had approached to ascertain the cause, when the explosion took place.

Isaac Carpenter, a porter of the Seventh Ward Bank, New York, on Tuesday Sept. 14th, left the bank with four thousand two hundred and thirty dollars in gold and silver. He has gone to the West, whither vigilant officers have been sent in pursuit.

The Columbia (Penn.) Spy of Saturday says, that the corn crop which is now being secured in that vicinity is heavier than any which has been gathered for many years.

The British Queen went to sea on the 8th instant, with about sixty passengers, seven hundred thousand dollars in specie and a very large mail, the postage upon which amounted to about \$2,500.

Sully's portrait of Queen Victoria is exhibiting at New Haven.

Camp Washington, at Trenton, is breaking up and the troops are marching off to their winter quarters.

John Mason Williams, of Taunton, has been appointed Chief Justice of the Massachusetts Court of Common Pleas, and Henry Warren, of New Bedford, Associate Justice. 25th appointments have been confirmed by the Council.

BANK NOTE TABLE.

The Bills of all the Banks in the New England States which are in good credit, are received at par, on deposit, by the following Banks, viz:—Atlantic, Atlas, Eagle, Freeman's, Globe, Granite, Hamilton, Market, Mechanics, Merchants, North, State, Suffolk, Shoe and Leather Dealers, South, Tremont, Trades, Shawmut, Union and Washington.

The Suffolk Bank transacts the business relating to the Country Banks, for the above mentioned Banks.

Bills of the following Banks are not received by the Associated Banks:

MASSACHUSETTS.
Fulton Bank,
Middle Interest Bank,
Commonwealth Bank, Boston.
Franklin Bank,
Lafayette Bank,
Nahant Bank, at Lynn.
Chelsea Bank, at Chelsea.
Middlesex Bank at Cambridge.
Roxbury Bank, at Roxbury.
Bank of Norfolk, at Adams.
Farmers' and Mechanics' Bank, at S. Adams.

MAINE.
Agricultural Bank, at Brewer.
Oxford Bank, at Fryeburg.
Danvers Bank, at Newmarket.
Georgia Lumber Company, at Bangor.
Bangor Commercial Bank, at Bangor.
Calais Bank, at Calais.
Bank of Old Town.
Still Water Canal Bank, at Orono.
Bank of Westbrook, at Westbrook.

NEW HAMPSHIRE.
Wolfeborough Bank, at Wolfeboro'.
VERMONT.
Bank of St. Albans, at St. Albans.
Essex Bank, at Guildhall.
Bank of Manchester, at Manchester.
Bank of Windsor, at Windsor.

RHODE ISLAND.
Central Bank, at East Greenwich.
Seituate Bank, at Seituate.
CONNECTICUT.
Stamford Bank, at Stamford.
Bridgeport Bank, at Bridgeport.
Fairfield County Bank.

*Bills of the Georgia Lumber Company at Portland are redeemed at 1-2 per cent. discount by J. W. Clark & Co. No. 6, City Hall Boston.